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# MISSIONS IN THE EGYPTIAN SUDAN

## SUDAN SPECIAL 1917.

### THE SHULLA PEOPLE.

By Mrs. D. S. Oyler, Doleib Hill.

**Their Past.**

BLACK IN face is the Shulla; black is his heart by nature; and black as night is his history. Yet in spite of the blackness of his past he is not yet ashamed of it—indeed he is exceedingly proud of it, and boasts of the greatness of his past and his ancient leaders. Being still in the bondage of sin and darkness he has not yet reached the stage where he is ashamed of the dark past. Light makes sin hideous and until the Light of the Gospel shines into his heart he will be proud of the very things of which he should be ashamed.

Proudly he tells of the past—how Nyikang (the founder or Prophet of their tribe) engaged in a contest for the kingship with his half brother, and being defeated he bolted and traveled to a land where he could have a kingdom of his own. His wanderings took him down the Nile with a stop in the dim-land where he married the daughter Tura, the king. His son caused trouble by his numerous sins, and Nyikang was urgently invited to proceed on his journey.

Nature blocked his progress by the great swamps of the White Nile, and retreat was cut off by his angry relatives and relatives-in-law. By the voluntary sacrifice of one of his servants the way was opened for himself and his followers, and they passed through the swamps and came to this part of the country.

The favorite son and successor of Nyikang set up his standards where our Mission now stands, and with his father drove out the aborigines in some instances, and in other instances by subduing them, they were added to the Shulla people.

Nyikang's career of conquest was glorious, but later he left his country and only returned occasionally. The kings who succeeded him were also men of conquering fame and the Shullas were finally established in the land.

Early travellers estimated the Shullas as being very much more numerous than they are at the present day (see Westerman, etc.) They were able to hold their choice lands from the encroachments of tribes numerically greater because they were held together by a strong, central Government. They were not afraid to fight for their land, and when the Derwishes came with lust and bloodshed, the

Shullas did not give up their rich land without a struggle. A part of the people refused to bow to the Derwish power and ran to the inaccessible interior where the invaders could not overtake them. There they suffered untold anguish from hunger and thirst.

In telling of their experiences they show little of bitterness nor do they lament over the hard past. One Shulla very briefly told of that experience as follows: "The Derwish reached Fashoda, the capital, and found that the king was absent. They followed him and came to a village named Lul. They took the chief and the chief said: 'The king is absent.' And they took the whole village. They arrived at Wau asking for the king, and he was absent. They took part of the people and came to Funya Dwai, (our district) and they seized all of it. They came to Addit-diang and they seized the chief and all the honorable men. They cut out the chief's navel and gouged out an eye. They cut off one ear and cut off his nose, and cut off his upper lip and cut off a hand. They put a rope about his neck, and cut off his uncle's head in front of him. They then asked him: 'Where is the king?' and he said that he did not know. (He did know but he did not wish to be disloyal to his king). Then they killed him. They came to Obai and the people denied knowledge of the king. The people were bound, and for three days they killed many of them. Then messengers came from Funya, Nyikang (a district), offering to surrender the king to the Derwishes. When the Derwishes wanted to follow the messenger the people objected and they promised to bring the king on the third day. On the third day a messenger arrived saying they would be there the following day. The Derwishes were ready to move forward. The next day the king arrived and they took him to Fashoda. They wanted him to ride a horse, but he said: 'It is not a thing of my ancestors, and he walked. Later they cut off his head, and sent it to Omderman. His son came by night and recovered his body and buried it."

SHILLUK TYPE.

Then followed plunder and butchery in the Shulla country. In some small fights the Shullas were successful, but gradually their flocks and herds dwindled, and the people were decimated until the Derwish power waned. Such is a little of the blackness of their past history—the history of a race "terrible hitherto."

### Their Present.

Their present condition is dark also. The land lies in ignorance and superstition binds the people with its darkness.

In temporal things they are not highly blessed. Their herds are not as great as before the Derwish days. They till only enough land to provide food for their immediate needs. The intervention of the British Government has given them protection from foes without, and the "old, old story" is the only thing that will give them protection from foes from within.

Very often they have village fights or even feuds, and these are usually urged on by the medicine men on each side, or witch doctors. These men on each side go through their enchantments, and promise to their patrons a speedy and glorious victory. Each side enters the fight with the assurance of the medicine men that they will be victors. These witch doctors seize upon each little quarrel and magnify it in order to receive large fees for promising the victory. They incite to bloodshed and hate in order to gain money. When war is imminent their trade in charms is very lucrative.

The medicine men go over all their useless forms with the sick until all their property is gone, and they are left in abject poverty, and are "profited nothing." The medicine men are the power most actively arrayed against the entrance of light. They know that when the people are aroused to a knowledge of their trickery their trade will diminish, and like the silversmiths of old they do not desire to see that day.

The people are lost in sin without hope in the world. They do that brazenly which should make them ashamed. Every day in the clinic the irrefutable evidence of sin comes to the knowledge of the mission doctor.

NYDOK—THE FIRST CHRISTIAN SHILLUK.

### Their Future.

The future, in so far as the power of the Shulla lies, has nothing better to offer than the darkness of the past and the present, but we are assured that God has better things in store for them. The promise is bright because God has said: "They shall stretch forth their hands" (Isaiah 18). The future outlook is bright because some have been deeply touched, and have confessed their sins. Two have accepted Christ, although only one has been baptized. The other one will soon be added to the fold.

The outlook is made brighter by some of their racial characteristics, and one of the best of these is generosity. He who is not hospitable or generous to a traveller soon finds himself in disgrace. In time of trial or danger they are cheerful and optimistic. They are very stoical under intense pain. Often a man suffering intense pain will be able to laugh at his suffering. Their future rests with God, and He Who doeth all things well shall and will "receive a present from a people tall and smooth."

"The restless millions wait  
The light whose dawning  
Maketh all things new;  
Christ also waits,  
But men are slow and late;  
Will we do what we can?  
Will I? Will You?

## MEDICAL WORK FOR THE BLACK PEOPLE.

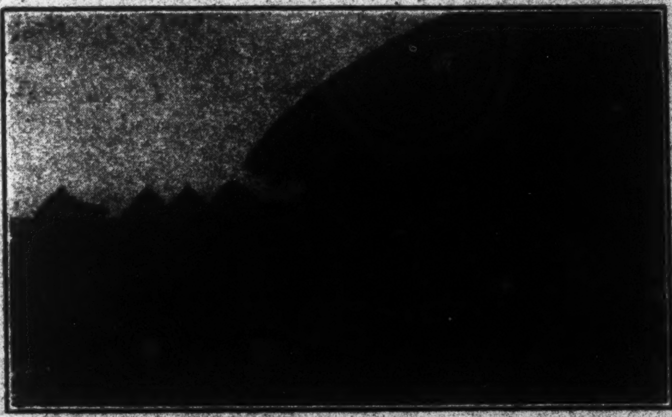
By C. E. Wilkerson, M. D., Nasser, Sudan.

NO MERE report can give a true picture of conditions as they exist in this land of the blacks. It has been said by someone: "There is nothing here to do in a medical way;" but to those who have read and believed such statements, I would say: "Come out and be convinced. Come to Doleib Hill and observe for yourself." Much has been said and written about the horrible things of this part of the Sudan. You hear much about snakes, the bats, the lions and the hyenas, and little about the sin-wrecked benighted, disease-afflicted teeming multitudes of black humanity.

When an appeal is made to your Christian physicians of the Church to come and labor among this people, a howl goes up. They say: "It is too far from home." They say: "There is no society out here." They say: "There are no roads in this country." But I say: If a young man well equipped will come to this land enlist in this great work as a true soldier of Jesus Christ, with the burden of this people upon his heart, with a burning desire to see the bodies of men and women healed and their minds brought to a saving knowledge of the Lord Jesus Christ, he will receive the joy that all the good roads and processions of automobiles and many other luxuries you possess in the home-land are utterly unable to give.

When one first comes to the Shulla-land of course he doesn't know the language, and on landing he is met by a people that, to him, on first sight, seem utterly hopeless, mentally, spiritually and morally. But after remaining a while he acquires a working knowledge of the language, he begins to see the inner nature of the people, he comes to know them as man to man, he sees them in their alienated state, he sees the marks and scars upon their bodies, he hears their story of invasion of the Turks and of the Derwishes, the story of how their country was over-run and laid waste, how their young men, women and children were seized and sold into slavery, of how their older men were cut down in battle—then can he being to realize something of the awfulness of the condition of this people. But, as I have remarked, as one begins to know them that feeling of repulsion for their nakedness, ignorance, dirt and filth, is gradually replaced by a feeling of love and pity. A burning desire springs up in one's heart to see them elevated out of their state of sin and superstition. In them, as you come to know them better, you see great bundles of possibilities wrapped up in those men.

So has it been said that it is a mistake to try to evangelize this people at this time! It has also been said, "That their minds are not capable of comprehending the Gospel of Jesus Christ;" but I declare emphatically that the heart of this people is capable of development, and when the day comes when we have enough Christian men and women to turn in upon this people the light of civilization out of the Gospel, their cloud of darkness will pass away, the bonds of degradation with which they are bound so firmly at this time will be broken, and these possibilities now bound up in these men will be turned loose and you will see going forth from the Shulla-land men of whom the civilized world will be proud, men, when properly taught, will go forth from this land of darkness to spread the Gospel light to dying men and women of their own race.



WAITING FOR THE DOCTOR AT NASSER.

The readers of this Magazine have just cause to be proud of the work that is being done for these tribes. You have given your money, you have poured forth your prayers in face of discouragement and disappointments for the establishment of the work among the black tribes along the Sobat. There have been times when the outlook was indeed dark, but now the dawn of a new day is coming. Some few have acknowledged Christ as their Saviour, and others are being taught the way of salvation. You have a big part in a work which, to my mind, is the greatest and most glorious this side of heaven.

But what about the medical work along the Sobat? The American Mission tries to maintain two stations for medical work—Doleib Hill and Nasser. We are supposed to have two physicians for these two places, but for years there has been only one. It has been said that these natives do not need a physician. It has also been said that they have their own native doctors who treat the ailments of the people with success and satisfaction. To this statement I wish to reply: that this is only one of the strong weapons of the devil which he uses on every young man who comes to this land. Not only once does he use this, but daily. As a matter of fact, this mode of treatment is the basest kind of sorcery and 'hocus pocus.' They play upon the feelings of fear and dread in the hearts of the poor black people. They pretend to effect cures by burning snakes and scattering the ashes on the wound; and for all the worthless charms which they practice in the dead of night they exact large fees such as sheep and cows. For example, their treatment for venomous snake bite is to gather the bark of the Niglig tree, rub it up into powder mixing it with water in a gourd, and when the froth appears on the surface of the water, they skim it off and throw it on the ground, at the same time saying incantation and telling the patient that the venom of the snake has passed out. For this the fee would not be less than a sheep.

It has furthermore been stated that the Sudan Government has hospitals and physicians to care for the people, but after thorough investigation, I also find this not to be true. It is true, however, that the Sudan Government has its small hospitals to care for its soldiers, but not for the native population of this part of the country.

After putting the above arguments out of the way, what is our field for medical work on the Sobat. This station, Doleib Hill, is established for the Shullas who number somewhere between sixty and eighty thousand souls; while Nasser, some two hundred miles farther up, is established and maintained for the Nuer tribes whose exact number is not known but is estimated variously from 150 to 200 thousand people. Add the number of Shullas to the vast number of Nuers and then to this number add many Dinkas and a multitude of Arabic speaking Sudanese, and you will have a faint idea of the vast population for which we are called to labor.

The diseases existant in this country are about all that are known to medical science and then some. The patients treated rarely come with minor ailments, but with the most awful diseases in their worst form. Only recently we had one old man carried a distance somewhere near a hundred miles to this clinic for treatment. He was a mere skeleton and when he was put down his only mode of locomotion was upon his hands and knees. We took him in and cared for him until the end came. It was pathetic when we asked him if he knew of Christ. His reply was: "No one has told me."

Another man was brought in a boat. Nothing could be done for him in way of a cure. He was told that his days were all but spent. His locks were white, his form was bent. He was asked if he knew of Christ. His answer was the same as above, no one had told him.

Just now I am reminded of an old

NUERS AS DISCHARGED FROM THE HOSPITAL, KHARTUM, SUDAN.

Nuer who came from a distance of nearly one hundred and fifty miles on foot. He had swinging to him a hand that was dead and in a state of awful putrifaction. He was a mere skeleton. He was eighty-three inches long by exact measure. His hand was amputated under local anesthesia with two native helpers only. He did not even flinch under the operation, got down from the operating table, walked a distance of a few hundred yards to his hut, made a complete recovery, became sleek and fat, and went away to his country telling others of the wonderful cure he had received at Doleib Hill.

BISHARREN CHILDREN, SUDAN DESERT.

The Medals are Charms to Ward Off the Evil Eye.

Many other horrible conditions I could readily relate but time and space forbid. In conclusion allow me to quote from my annual report to the Board:

In the beginning of the year very few Shullas came for treatment, but at one time there were sixty-five Nuers inpatients. All was progressing satisfactorily and much work was being done, when suddenly war broke out between the Shullas and Nuers at which time they fell upon the Nuer patients out on the plain, killed five and drove the others away, thus reducing the daily attendance from sixty-five to six. But as time passed on, by persistant effort, the work was pulled together, until at the time of this writing there is enough daily attendance of fifty-four Shullas, a number of Nuers, some Dinkas and several Arabs. During the year we have given over 14,000 treatments, performed 130 operations and collected fees to the amount of $62.50, and made eighty-five village calls.

Oh, but let us go deeper, far deeper, than these figures! I wish with all my heart that as you read this, you would forget for a few moments the world you live in with its complex equipment and comforts and scientific energy. Come with me into the huts and see these stalwart blacks in all their pathetic ignorance, and dread of spirits, and in the suffering that has been so tragically brought upon them through the Moslem traders. These Shullas and Nuers have hearts and they can feel. They have minds and they can understand. Believe with me that Christ will make them disciples worthy of His glorious name.

## FIRST IMPRESSIONS OF THE NUER PEOPLE.

**By Rev. and Mrs. P. J. Smith, Nasser.**

THE SUDAN until the Autumn of 1916 had meant to us a sandy, barren desert, with bits of green along the river bank. But as we journeyed South, up the White Nile, this desert country soon changed into broad, grass-covered plains, with timber here and there. Signs of the advent of the white man were apparent occasionally. However when we left the White Nile for the Sobat there was nothing between Doleib Hill and our destination to indicate that the foreigner had entered these parts, excepting the boat on which we were travelling. This is a journey of two days by steamboat—about two hundred miles.

As we came up near the end of the rain season the country was a beautiful unbroken field of green with woods as a continuous back ground. The grass at this time often grows higher than a man's head, excepting in the grazing districts near the villages. There was a feeling of great security in travelling by water rather than by over-land, for we knew that back in those tree covered spaces, were lion and hyenas, leopards and elephants and that big snakes were crawling through the grass. These wild animals do not always stay in the wooded parts either. The dry season brings them down to the river to obtain water and green food. This year was an unusual one for we had a river such as the inhabitants have not seen for years. It flooded the country, leaving islands here and there and sparing many villages only as the people built dikes to protect them. It also drove the animals from their haunts in near to the villages. One night a leopard was found sleeping in a trader's store room of hides, just near to us. A week or so later word came that a leopard had broken into a Nuer's house back of us and had so severely wounded a woman that she died the next day. And only a few nights later one broke into a barn on the opposite side of us and killed twenty-six sheep. It also wounded three men the next morning before it was put out of existence. The high water also killed most of the

NASSER—THE NEWEST STATION IN THE SUDAN.

"dura" or the millet from which the people live. This will work a great hardship for the Nuers.

The people are more interesting than their country, however. Tall, naked, dirty, lazy Nuers, though they are, yet someway they appeal to one. You will wish to know of their dress. Most of the men and the children wear no clothing at all. Every young man or woman who can in any way procure it wears an abdominal band, some at least twelve inches wide, made of tiny opaque beads, which is really very becoming. The arm from the elbow down is covered with brass bracelets so tight that they prevent proper circulation and often make the hand swell to double its usual size. And those who can, in addition to this, obtain an ivory bracelet to be worn above the elbow, a bracelet, perhaps an inch thick and two or three inches wide, are fortunate indeed in the eyes of their companions. They love to wear beads and giraff hair necklaces. But they care for only certain kinds of beads. A Nuer doesn't care to wear out-of-date ornaments, if you please. All married women wear a shirt of sheepskin. Any one who can afford it, or beg it, wears a strip of cloth knotted over the shoulder, to protect himself in the cooler weather. The men wear their hair long and color it red with brick-dust, if they can procure it, or with red soil.

As we have remarked dura is their chief food. This is pounded up and boiled, making a dish somewhat similar to corn mush. This is supplemented with fish or with meat that they may procure in the hunt. Most of them have plenty of cattle and sheep but they never kill them, though if one should sicken and die it would, of course, be eaten. The cattle are used to purchase wives and are very precious. A good wife is worth twenty head of cattle at present, and the man who can't pay the price goes without. Fortunate is the father who has daughters or the brother who has a sister to be married for cattle. A girl baby is very welcome in southern Sudan.

The Nuer villages are so funny—small huts crowded close together. The walls are made of mud corn, stalks or dura stalks, circular, of varied sizes, but about four feet high. These are covered with grass roofs shaped like a cone. The village just across the river is a picturesque one, only a few houses in each group. Distance lends a charm, however, as their door-yards are occupied by people and animals alike.

We made a trip to a village a mile or more up stream one day, and on arrival were immediately asked: "Are you going to remain all night?" They are very hospitable and share their homes and food with a passing stranger. But this same trait is responsible for a disgusting practice. If one knows that another is eating he will invariably appear that he may be asked to partake of the meal. We do not know how the industrious protect themselves from the parasites. They may have some method of which we are ignorant. But even the chiefs in these districts seem not to be above begging.

Marriage does not seem to take place at such an early age as in Mohammedan countries. It is not always easy to tell the age, but we should say that the girls are at least fifteen or sixteen years of age, if not more, before they may be married, and the boys even older. Nor is marriage between cousins permitted as in Egypt. The Nuers who can afford it are polygamists. A marriage is usually the occasion for a big dance, most fascinating to a stranger. Each person dances by himself. Every man carries several spears while he dances,

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sometimes holding them high over his head. All of them, men and women, are dressed in their finest and best ornaments. You wonder how they can jump around so, all bunched up together, and not hurt one another with their spears. However it does happen, at times, that one gets an ugly cut.

We have learned little of their religion but we judge that it consists largely of myths and superstitions. Most of the villages have a small tree trunk erected in a mound and bring beads, food, etc., to this, probably to appease the evil spirits. They are exceedingly superstitious. One man who is staying here at the mission, went out to his village the other day to help his wife move to another house. A snake was occupying their former house and it would bring bad luck to kill it.

They are a cruel people, too, in many ways. No one is quite a man until he has allowed marks to be burned on his body by a red-hot iron and has undergone this ordeal without a sign of suffering pain. We were told one day by a Nuer: "That when the people are too old to be of use any more they are buried alive." Another one said: "That is not true. We do not do that in my village. Do you think that I would do that to my mother?" And we do not believe that he would. He, an only child, is as kind and good to his mother as any son could be. But doubtless that is a custom practiced by some of them.

The Nuer is proud, independent and self-sufficient. He reminds one in so many ways of our North American Indian. As all tribal people these are often engaged in feuds. Residents of a certain village may be killed in passing a certain other village, for these villages have a grudge against each other. A weaker tribe or section is a prey to a stronger. It may have its cattle stolen or its members taken as slaves. The coming of the English has done away with much of this. The Nuers are far away from the central Government, however, and many of them have not yet been able to see, or won't see, that the English Government gives them much and takes little. So they resent the giving of taxes and some farther inland refuse outright, until forcible measures are used.

A people well worth winning for Christ, don't you think? One of them under Dr. Lambie's teaching has accepted Christ although he is not yet baptized, and it is very touching to witness his faith, though it is still weak. They are willing to listen to us if we go to them. Some of them will come to us and listen to our message. A few are very much interested in our religion. But what are one or two families of us among all these Nuers scattered over miles and miles of country! And we are not the only sect trying to teach them, but we are the only ones that teach them of Christ, His life and His love and His death for them.

Just beside us are thirty or more Arab traders and every Moslem trader is a Moslem missionary. This burden is on you at home as well as on us here. You must send us workers, and above all, you must agonize in prayer for the souls of the Nuers. Only the will of Christ's own from among this people be brought to Him.

## GIRLS OF THE SUDAN.

By Miss Isabella Dight, Khartum North.

AFTER ALL girls are much the same the world around and around. It is only her surroundings and environment which makes her what she is. It is mostly this which makes our black children as they are. In the dust-brown huts, with the chickens and goats and the cats, many of our girls are scarcely more than animals.

Shortly after I came to the Sudan, one small daughter of a washerwoman came to our Girls' School. She was perhaps three years old and had never had her hair combed. We had it shaved. She was dirtier than most animals and only grunted like her despised, unclean pig, that she was. We were glad though that she did not talk much, for her talking was worse than her grunts which she grunted. Her talk was all curses and slanderous epigrams. This year we have a girl of five, who came not more than a month ago. She is full of life and bright and happy as the day, as extreme an opposite as is dark from light. She will sit on the floor and talk to me by the hour. She will ride on the gardener's back or hide behind doors to frighten anyone. But most of the girls are slow at play. It is simply too much trouble, and that I attribute to climate: for even the best of our men and women tire much more easily here.

A child, until ten years of age is not given any religious training. She need not pray. She needs obey none of the religious requirements, or non-religious requirements, of the Mohammedan religion and ideals. Perfectly free from restraint or from discipline what would our childhood have been? I remember, more than a number of times, when my mother combed her crying girl's hair, just because I would rather have played. Without the rod the child is spoiled. These parents, passionate and unguided in their own infancy, are now the fathers and the mothers of the present children. We can often see the spoiled child in the grown woman and mother. What under these conditions would our womanhood have been?

As the child needs not to pray, so there are no simple prayers to a loving Father or a forgiving Master. So our people know neither father's love nor charitable forgiveness. There is not a mother's loving song to be remembered as the sweetest music of earth. How many of us have been recalled by the songs of childhood. I heard of a young soldier who died content, because his chaplain sang to him, "Jesus loves me, this I know," which was his mother's song and his boyhood comfort. What have these to recall them from a world of sin to child-like faith, and sweet girlhood faithful service?

There are not those comforting relations of the home. In one, two, or at most three rooms the size of our ordinary coal bins, in perfect freedom, the unguided, unguarded character of girlhood and womanhood is formed. At, perhaps, a few years over ten, the father says: "Marry this man" and her girlhood is over. From babyhood to wifehood and motherhood she comes not knowing how to sweep, or wash, or sew. Is it any wonder that these things are done in a crude way or not done at all? With her marriage comes one of three things: either one of a number of wives; perhaps the favorite, more probably not; or a confinement in the harim; or a wife for a short time to be left penniless and heart-broken.

Dr. Zweimer quotes from "El Mueyyed" as follows: "Some years ago my father married me to a much married and much divorced man, who was seldom satisfied with any woman for more than a year. His (the husband's) reception to me was like the smile of a lion over its prey. I was scarcely over my confinement when I heard that he had married some one else. * * * My position was utter loneliness. I had no friend but my tiny babe. I carried my baby to my father's house, to find him sick unto death. I begged every one I knew to write to that man to ask for bread for his own babe, or else release me. He never considered the first and professed himself shocked at the latter request. Then I fell ill and even my clothing went for medicine and food. I waited and waited, until one day the worst of all happened when I wrote to the father of my child begging for food. Again I waited and waited, and one day when I was looking at my child's face and getting a little comfort from it, that brutal tyrant rushed upon me and snatched the child out of my arms. There was no one near to hear my cries. I had been afflicted in father, husband and child, finding no one to stretch out a helping hand, or even any one to pity me. I will never see my child again."

Cared for in a crude but loving passionate way, as a child loved but neglected, thrust into home duties before she learns to sweep, clean or sew, or cook, there can be little doubt of the qualities of the next generation. Mohammed says: "Verily a lie is justifiable * * * to a woman, in war, and to patch up a quarrel between friends." And an enlightened (?) Moslem of Cairo wrote: "Man is the absolute master and woman is the slave. His is everything that is, and she is an insignificant part of that 'everything.' " This is the life of many of our young girl-wives, but although it seems almost unindurable, yet numbers of our girls are, in their way, as happy as could be. They know no better so they do not feel the lack of companionship and of freedom. To save

CHRISTIANS IN THE MAKING.
Types of Girls in the Girls' Boarding School at Khartum.

the bride of my donkey-boy, I have been going on my morning trip with "the father of slow donkeys," as the boy calls the beast that I have been riding. I had taken another donkey for my daily trip, and Abd el Karim would more than likely have beaten his bride of two days had I not gone back to him. There is no honeymoon, when all is love, although it takes them twenty some days before they are really married to each other.

In our Girls' School there is so marked a change in our girls that some of our English officials are telling us that they are expecting greater things from the homes of ours as the girls do go to their own. May it be that they will lift womanhood to at least the level of cleanliness and to the great knowledge that the girl in the home has a soul loved by God and Christ, just as He loves her here in the school.

In the school, and in this Northern Sudan, there are all types and races of girls. We have Jewesses, Abyssinian, Syrian, Coptic, and Sudanese. We have the little orphan "Amna," "the model child," the "Topsy" what just grew, the bad and the good, and we have what we think "black beauty," a girl who like the clouds has a sterling silver lining, whose character is not only not dreary, but also clean and beautiful. But there are more of the "topsy turvey," careless, listless kind, but withall, very happy, who day after day are neither very good nor very bad, neither very honest nor very light-fingered, not very industrious and not very lazy. So goes the level life of girlhood all over this listless country and so go the temper, the faith, the disposition of all. And shall we think that we are free from responsibility? Will we obey the clear command of our Lord to the girlhood of the Sudan?

Shall we whose souls are lighted,
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?

Then later on the Master of these black girls, Who loves even the most unpromising, most unattractive, will take them all and there will be great joy and peace to remove all their sorrow and fears.

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## THE MOHAMMEDAN TRIBES OF THE SUDAN.

By Rev. George A. Sowash.

THIS IS rather a large subject for a single short article. Whole books have been written upon it. And yet possibly some light may be thrown on the subject for the readers of this Magazine. It is taken for granted by many people at home that the inhabitants of the Sudan under the Anglo-Egyptian administration are, of course, Sudanese, or black people like our Southern Negroes. Did not the ancestors of the American Negro come from Africa, and does not the very work Sudan mean the land of the Blacks? This seems quite reasonable, and on the surface one might easily suppose that the people of this land are of the black race. They doubtless were originally, but for the greater part of the past thousand years the whole of the Northern Sudan has been of Arab origin except that part of the population which was in slavery to the Arab. There are probably nearly as many people in the entire Anglo-Egyptian Sudan of Arab ancestry as there are of Black ancestry. Indeed it is very doubtful if some of the Blacks of the Sudan are of original Negro stock. It is the opinion of no less an authority than Prof. Westermenn of the University of Berlin, who spent some time among the Shulla tribe, that the Shulla people are of Asiatic origin. In any case they differ very materially from the Negroes of the West Coast. To the writer the Shullas have more the characteristics of the American Indian than of the American Negro.

The Arab invasion of the Sudan began in about the year 1275 A. D., but it was probably at least another hundred years before the Sudan as a whole was under the dominion of the Arab races. From about the year 1450 A. D. until comparatively recent times nearly the whole of the territory now known as the Anglo-Egyptian Sudan may be said to have been under the dominion of the various Arab tribes; certain it is that they have exercised a powerful influence over the Black tribes for many generations.

There are sixteen provinces in the Sudan including the Sobat-Pibor district and the country of Aly Dinar, known as Darfur which has only recently been brought under subjection to the Sudan government. These sixteen provinces form a country of about one million square miles in area which is one-third the size of the United States of America. More than two-thirds of this vast country is inhabited by people of Arab extraction, and more than one-half of the total population of the Anglo-Egyptian Sudan is Arab. There is no need to point out that the word "Arab" from a religious point of view always means Mohammedan. So that of the three and one-half million inhabitants of the Sudan about two million are Mohammedan, and of the sixteen provinces into which the country is divided thirteen of them may be called Moslem and three only Black or heathen. It is quite true that there are many blacks in all the Arab Provinces but with scarcely an exception they have become Mohammedans. It is also just as true that there are in the black provinces some Arabs, but many of these are traders and form but a transient part of the population. None of them ever become heathen, but considering their conduct they are often more heathen than the heathen. All the Arab provinces were formerly slave holding and they would be so today were it not for the strong arm of the Anglo-Egyptian administration. There are still a few slaves to be found all over the Sudan, but slavery is slowly, but surely disappearing never to return. It would not be long in returning, however, if the government was left in the hands of the Arabs. They still long for the days when they were the masters and the blacks were the slaves. The Arab invasion was of no benefit to the Sudanese. It needs little investigation to make it clear that the Sudanese were better off before the Arab ever entered the country. It is doubtful if any country has ever passed through a worse epoch in its history than has the Sudan during the Arab domination and the worst seems to have been reserved to the last. That of the Khalifa, during whose despotism the population was in places utterly exterminated, and the whole population went down from about nine millions to about two and one-half millions. All this was largely the result of indiscriminate slaughter followed by famine and disease.

The various Arab tribes differ very greatly in personal appearance. There seems at first sight to be very little resemblance between the Bisharin in the vicinity of Assuan, and the Baggara of Kordofan, but doubtless at some period their ancestors came from the land of Arabia. It was a sad day for the Nile Valley when they entered it.

In a general way the farther South these tribes penetrated the more they become mixed with the black races, and the more the Arab remained the Arab of the desert the more did he preserve the purity of his blood and retain his purely Arab habits and his Arab features. So great is the difference between the various Mohammedan tribes in the Sudan that were it not for the fact that they speak a common language they would not be recognized as of the same race. Even the language differs somewhat in far separated tribes, but the Koran preserves the unity of the language to a great degree. But the one great rallying cry of the Mohammedan world without regard to language or race or condition or color or climate is all centered in one word. That word has exercised an influence farther and wider and more powerful than any other word that has ever passed the lips of a human being with but one exception. That word is Mohammed and that exception is Jesus Christ. The one is dead and his millions of followers must die with him. The other is alive and His followers will live with him forevermore. The one a blind leader of the blind, the other the light of the world. Thus far these tribes have scarcely been touched. One and one-half millions of them in the Sudan still following the blind leader down to eternal death.

How long shall we be content to let them perish? In only one of these thirteen has there ever been located a missionary of the United Presbyterian Church and in only three of them have there ever been Protestant missionaries of any church. Today there are but seven Protestant missionaries permanently working among these tribes. Six of them in the smallest of the thirteen provinces, and one in the next smallest. To each missionary an average of over 200,000 souls. To the mind of the writer there is not the slightest doubt that the power of the crescent will be overcome by the power of the Cross, but, my reader, in view of the figures given above how long do you think it will be before He Who hung upon the cross shall see of the travel of His soul for these Arabs and be satisfied? Young man, young woman of the Church it is up to you.

## THE LAST GREAT DAY OF THE FEAST.

By Rev. J. K. Giffen, D. D., Khartum.

"IN THE last, great day of the feast, Jesus stood and cried, saying: if any man thirst, let him come unto Me and drink."

An oriental festival is a great thing in the life of the people, from beginning to end. It does not much matter what the festal occasion celebrates, it is an occasion for a crowd, and for something out of the ordinary for lives of extraordinary monotony. Crowds of people have attractions for almost any one in normal condition and attitude towards the world in general.

In the East, however, a public feast or festival, is almost always connected with some religious sentiment, which is not merely sentiment. It is very often a solemn occasion to the people, but a solemnity so expressed in bustle and confusion that it is difficult for the Western mind to grasp its significance. But the oriental soul flourishes on this sort of dazzling confusion. Almost every feast of saint or prophet, is publically celebrated through a period of eight days or often more, and from start to finish there is a cumulative effect until the eighth day, "the last great day of the feast." Whatever the other days of the feast may have had in way of attraction, there is nothing like the last great day. It is great because it is the culmination—the climax—of all that came before.

We are never very far removed from one of these demonstrations; but memory is especially fresh by the recent occasion of the festival of the Moolid En-Naby, (festival of the Prophet's birth day). This would somewhat correspond to our Christmas, if considered historically; but in no other respect. All of the sentiment and real affection, and the sublime truths of the life of Christ, and all that it means, is substituted for—what? Who can tell? Something it is "that is not bread—and labor spent for that which satisfieth not." We may not understand all psychology of the mind of the zealous worshippers; but this we know, that, even to them, "it satisfieth not," and many a missionary has stood in helpless contemplation of the vast throng of people, surging like a great sea, and longed to cry out, "Ho, every one that thirsteth, come ye to the waters, come buy, come eat, without money and without price."

It would be bold of me to attempt to describe a festival, with all its coloring, its warmth, its throngs of people, its religious fervor, its holiday aspect of rejoicing and general good time, its noises and music. Its music! Here one is helpless, for who can describe oriental music? and the dancing and mirth? After very deliberate consideration it will be unwise for me to undertake it. But we may say something about the festival, and perhaps we can get a little comprehension of its deeper meanings.

A festival for the prophet's birthday, is essentially religious. It is true there are drums and music, which would not help a Western soul to deep meditation; but does produce fervor in an Eastern heart, and this, coupled with the throngs of people and gorgeous display in dress and decoration, and fittings of tent and booth, with thousands of lights for illumination by night, (and the festival is particularly for the night time and to which electricity has come to their aid, and completely changed the character of the illuminations, but not other features of the festival.

For seven days the festival has been in progress. From the time the first booth is erected or tent put in place, festivity begins. As the sun goes down the drums begin to sound and the monotonous, jerking sound of the "zikr" as the one word "allah," or one syllable of the word, forcibly expelled from thousands of throats of devout worshippers. However a visit to the Moulid on that first night only, would certainly leave a wrong impression of the festival, and would not afford even a glimpse of "the great last day of the feast," any more than a visit to the little trickling spring away in the mountain top would give any idea of the rushing torrent further down, or the flowing river away below. On that first night there would be comparatively few people, and probably there would be no dazzling lights, and the mournful sound of the zikr would suggest nothing of what is to come. It would be difficult even to imagine that it was intended to have a festival. But each succeeding night of the seven to follow adds to the number of the tents and booths, the people, the volume of music and dance, (all strictly religious) and the glare of lights, until the eighth great night when every soul is frenzied, and filled with ecstacy and expectation, and drunken with fervor.

The "zikr" is the soul of the festival, as it is also of the religious life in quieter times. Any estimation of Mohammedanism, especially among the Sudanese Mohammedans, must be formed by taking into consideration the place of the "zikr" in devotional exercises. One, who is authority on all Mohammedan questions, has said: "The zikr occupies the same place in the system of Mohammedanism that the Lord's Supper does in the Christian worship." There is undoubtedly a great deal of truth in this statement, only, allow me to observe, we must not err in supposing that the Moslem comes to his zikr with the same spirit that the Christian approaches the sacred ordinance of Christ's supper, even as the whole system and spirit of Mohammedanism differs entirely and essentially from that of Christianity.

The zikr is performed differently by different orders, or sects, of Mohammedans, but the spirit and purpose seems to be very much the same with all of them. It is an atempt to draw near to God, by shutting out all else from the thought of the worshipper. This is done by repeating the name of God or some attribute of God—"There is no God but God," "He lives," "He comes," etc., —while the body is given a swaying motion from side to side, and the face is turned back and forth to accompany this movement of the body. There must be a leader, and the movements of the whole congregation of worshippers is regulated by the beating of a drum. The movement begins slowly and is quickened from time to time until the whole line of worshippers is moving back and forth as rapidly as it is possible to sway the body and turn the head, until the entire crowd is exhausted, many often falling down in complete collapse. The leader sees to it that there is no lagging, by calling out in sharp voice the name of God and, often from the whole congregation, accompanying the call by quick clapping of the hands.

Dr. Eugine Scheuyler's description is more graphic than any that I may give and it is worth quoting a part of it here. He says: "When their voices become entirely hoarse with on cry another was begun, and finally the cry was struck up: 'He lives! He lives! God lives!' at first slowly, with an inclination of the body to the ground, then the rythm grew faster and in cadence, the body became more vertical, until at last they all stood up; the measure still increased in rapidity, and, each one placing a hand on the shoulder of his neighbor, and then forming concentric rings, they moved in a mass from side to side of the mosque, leaping about and always crying: 'He lives! He lives!' Hitherto, there had been something wild and unearthly in it, and to persons of weak nerves it became positively painful. * * * I could not help receiving the impression that the devotees were a pack of madmen, whose motions were utterly independent of any volition of their own. * * * Often these recitations are merely collections of meaningless words, which always seem to produce the same effect on the hearers and are constantly interrupted by cries of, 'he, ho, och, och, ba, ba, and groans and sobs, and the hearers weep, beat their breasts with their fists, or fall upon the ground."

And yet one of their own interpreters tells us: "By this means the world and all its attractions disappear from your vision, and you are enabled to behold the excellence of the Most High. Nothing must be allowed to distract your attention from the zikr and ultimately you retain, by its medium, a proper conception of the unity of God."

Surely we cannot see much resemblance in all this to the Holy Sacrament instituted by our Lord. But, as I have remarked, the whole spirit and conception of God, is so different from ours that any attempt at comparison is misleading. But it is by this zikr, more than any one other thing, that the great throng of people through seven days—or nights—of the festival, work themselves into a perfect frenzy for the last great night, for in every booth, and under every tent, this zikr, in some form, is kept going night after night, and almost all the night through.

On the eighth day, as the sun goes down, and the lights spring into being in the square around the mosque, which is the center of the town where the festival is held, thousands of expectant people throng from the side streets and fill every open space. Gladness seems to fill every heart for this is the last great day of the feast; but the more serious business of performing the zikr goes on without abatement. Suddenly, at about three hours after sunset, a great shout goes up from thousands of throats. Something unusual must be happening. It is a wild and unearthly shout.

Yonder at the farther side of the farther side of the square a carriage drawn by horses is attempting to enter the throng of people but makes little progress. Around this carriage the people flock with shout and dancing. The women give the shrill joy cry. But it does not seem like joy, it is madness. The horses that draw the car rear and plunge. Men in a state of frenzy—or madness—throw themselves under the horses feet or under the wheels. With bleeding bodies they rise from the ground shouting, beating their breasts, they rush again in a mad dance while others prostrate themselves to be trodden by the horses hoofs. Then suddenly the people lift the single occupant of the carriage on their hands and with shouts carry him off to the tent which is prepared for him. Here hundreds of people throng about him, kiss the hem of his garment, touch his living body, or prostrate themselves craving his blessing. It is the last mad act of the last great day of the feast.

One cannot help but ask: after all what has the "zikr" brought them? They desired to see God. In the vision of their disordered brain they accept a man as God. They worship they know not what.

### A LIFE STORY—ABBAS SERF.

**By Mrs. J. K. Giffen, Khartum.**

OF ABBAS there have been many stories told and written by the missionaries of the Sudan. But this once more I wish to write of him particularly because the days of the years of his earthly pilgrimage are ended.

When I first saw Abbas he came onto one of the sail boats by which the missionaries first travelled to the Sobat in the year 1902. Dr. and Mrs. McLaughlin had engaged him a few days previous to go as servant to our party. He then looked not more than fifteen years old, a smiling, care-free, Sudani boy, ready for a new adventure. For that first year he was our torment and our comfort as well. Helpful and quick to do his work, when he did not forget, liable to be lost when most needed. Accepting responsibility with a full determination to make good, but getting interested in something else and only remembering when the dinner was burned or the fire gone out, leaving it half cooked. Learning the Shulla language more quickly and with greater ease than any other one of our number, soon being able to fight valliantly with the boys in it, also quite as valliantly to make love to the girls.

He had never learned to read, having had no opportunity, and was seized with the desire to learn not only to read the Arabic, but the English as well. Arabic he spoke as his mother tongue, English he had learned to swear in when working for an English engine driver on a river steamer. And with great courage and much neglected, because we were all so very busy in those early days, he struggled through to a good usable knowledge of both tongues. His text-book for Arabic was the Bible; in English, too, his text-book was the Bible, and for a dictionary to the English he used the Arabic Bible. This scheme he worked out for himself.

We never could keep him to the easier parts of the New Testament. Appoint his lesson in one of the easy stories of John's Gospel and he would come up serenely the next day with a well prepared lesson in the history of the Kings of Judah or Israel, "because he liked to read of their wars." Abbas' methods of study were wholly his own and furnished his teachers with many surprises.

He was a Mohammedan, but after two years spent on the Sobat he confessed his faith in Christ and was baptized, thus becoming the first fruits of the Mission on the Sobat, although not a Shulla. After his baptism he worked on at Doleib Hill. Then for the double purpose of finding his brother, who was still held a slave, and to get more of an education, he came down to Khartum. He found his brother and bought his freedom. This took all the money that Abbas had saved, as well as some help given by his friends, paying, I believe, the sum of twenty pounds—$100.00. Then taking his brother with him he fared northward to Assiut to acquire that much desired education for himself and brother. I cannot now remember just how long he remained in Assiut, but something more than a year. Then one day there came a letter to us bearing the information that Abbas had been ill, that they were sending him back to the Sudan, and that he must be kept out of doors as much as possible as that was the only hope for his life. Poor Abbas and his hopes! He returned. Not having any suitable work for him to do here in Khartum, he was sent to Doleib Hill, the work there keeping him out of doors. There he grew stronger, and in course of time took a wife from the Shullas. How I wish I might add, "and lived happily ever afterwards." But Abbas seemed to be of the number born to disappointment. He paid the full dowery for his wife but could never satisfy the greed of his father-in-law, nor get his wife away from the influence of her father, though he loved his wife very much and she loved him. He saved some money and invested it in business with a so-called "Christian" and lost it all. It is not my intention to search for the causes of Abbas' misfortunes. Abbas would probably have said "kismet."

Of his life before we knew him, I learned much from his letters written chiefly as English exercises. His forebearers were from Dar Fur. In the old slave raiding days his father was brought to Khartum by Zubair, the noted dealer in "black ivory." Here he was sold to an Arab living at Shendi, a town about one hundred and twenty miles north of Khartum. He was given the name of Serf. In a subsequent raid Zubair brought a little girl also from Dar Fur and sold her to the master of Serf. Later the two became "man and wife" at the command of the master. Three children, at least, were born to them—Abbas, one brother and one sister. At the time of the Mahdi war Serf, as his master's slave, fought at the battle of Atbara and was killed. Abbas a boy of six or seven years was with his father and saw him killed. Then, as the fortunes of war in this battle were against the Mahdi, Abbas was taken onto the horse of one of the men of his master's house and carried into Abyssinia, and there they were in another battle in which his protector was also killed. Finally Abbas reached Khartum, having been carried along with the hordes of prisoners, and was homeless and friendless. He learned that the mother, who had remained in Omderman with the brother and little sister was dead; the sister had been lost or stolen and the brother had been taken back to the old master at Shendi. A little boy, homeless and friendless, in a big city, where at that time many men and women were starving—it is piteous even to think of it.

However Abbas' inate courage showed even then for he found two other boys about his own age, unfortunates like himself. They entered into a partnership and became fishermen, but not refusing to do anything from which they might gain a living. They ate fish of their own catching, selling some to buy bread, oil and salt, occasionally getting pay for errands or an odd job; but the things that a boy of eight or nine years can do are not many. They slept out of doors, sheltered by a wall, always dividing the spoil of the day and any income evenly among them, although one of the number was weak and ill and brought in very little to the common fund.

Eventually Abbas got a place as a servant on a river steamer and, for a time, felt rich. Then came the work for the missionaries. In those early days on the Sobat, Abbas slept in the kitchen, which, like the rest of the house, was doorless. He was quite fearless, though twice he was assailed by hyenas at night and once by some animal he could not recognize, and numberless times by snakes. Later when life was a bit more civilized, he was acting as watchman at the store, in the night he heard some one fumbling the lock. Single handed he crept up and attacked one man not knowing how many others were with him, held his catch, removed the key which was tied about his neck, opened the store to get a rope, tied the man and put him inside, locked the door, then went to arouse the sleepy headed missionary. The thief was a man twice the size of Abbas, without clothing but armed with a knife and a spear. He also had two accomplices who ran away. This instance is here recorded as illustrative of the courage and faithfulness of Abbas.

During the passing years it often became necessary to leave Abbas in charge of the station at Doleib Hill and the nearest missionary more than five hundred miles away. It must often have been lonely for him, but he was faithful to his trust. He was also loyal to his friends and never resentful to those who sometimes were thoughtless of him. But he was at times moody and discouraged, and no doubt brooded more over his troubles and disappointments that was good for him. He was given a vacation and came to Khartum to rest. He seemed to grow better, but not long after his return, driven on by his poor tortured nerves he took his own life. The letters he wrote in those last unhappy hours, while at times hardly coherent, yet in almost every sentence he professed his love for his Savior and his faith in Him. He sent messages to his friends and asked forgiveness wherein he felt he had been thought unkind.

Why do I write of so an unhappy life? Partly that you may know that there is unhappiness here. Partly to ask your interest in Abbas' little boy and girl. And partly that I may as it were, stand at his grave and say: here lies my friend, Abbas Serf.

## OUR UNOCCUPIED FIELDS IN THE SUDAN.

By Doctor T. A. Lambie, Missionary at Nasser in the Sudan.

IT WOULD be a much simpler task to describe our occupied fields in the Sudan than our unoccupied ones, for the fields that we have occupied for Christ in the Sudan in comparison to those great unreached fields are almost, but not quite a negligible quantity.

I wonder how many of us really realize the greatness of our task. When we were children the geography books contained maps of Africa with the coastline faithfully delineated showing a number of names of cities and the mouths of great rivers. The interior of the country was represented by a great white void that was marked unexplored. The Sahara desert was written in large capitals across the northern part and perhaps the location of the then but recently discovered Nile Sources! Any known points such as Khartoum or Timbuctoo were written in very large type so as not to make that unexplored country look too lonesome.

All this has changed. The old geographies are out of date. Today the geographies do not show any unexplored country. The maps of Africa seem to have as many names on them as the maps of any of the other continents.

Maps are not always correct. I sometimes think that the older maps were more nearly correct than the new. It is still true of Africa that the greater part of its peoples and villages and countries are almost as little known today as they were twenty years ago. It is true that travellers have gone across Africa, have cut their way through the jungle and have let in a little light, but it is also true that they have travelled along certain well worn paths and have usually gone in each others foot-prints. Go a few miles away from those well known routes of travel and there are people and tribes and villages of whose existence even African travellers are not aware of. Altogether unexplored.

This is very true of the Southern Sudan. The map would have you believe that the exploration task has been finished. This is not true at all. Take a smaller map one where an inch measures twenty miles instead of a thousand miles and this becomes more apparent. The large scale maps of Africa resemble somewhat the old fashioned maps. Here we see water courses marked by firm lines where the rivers have been navigated and by dotted lines where they have not been. Some places there will be a hundred miles of a small river so plotted! The outlines of swamps are never given in detail for who knows just how far they extend? At other places there are inscriptions such as this, "Said to be a Beir village at this point," or, "Flowing water was found at this point in April, 1903." Since that time the place had not been visited. At other places there are inscriptions such as this, "A trail is said to connect these two districts." Much of the map delineations of the Southern Sudan are of this character. Within a day and a half's walking distance of Nasser there is a large district said to contain a large population that has never been visited by a white man. A number of people from this district have come to the Mission for medical attention but neither missionary nor explorer has ever visited their station. A few Mohammedan merchants have penetrated to that district but the white man has not yet visited them. From all reports then, here is a district containing a large population and only a few miles from the government post and missionary station that has not been explored. This is not by any means an exceptional instance. Many other such places could be cited.

What an opportunity for doing missionary work! What a building could be built here on no other man's foundation. What a need there is here! A people so ignorant of the world outside that they call the foreigners all "Turks." The American missionary, the Mohammedan merchant, the British official, the Greek ivory trader, the hunter or the Turk himself are all called "Turks" by these benighted people. They cannot tell the difference. Those they have seen have been so few and they have all been so different from what they themselves are that they are all put in the same general division and called Turks. With the exception of the British official and the missionary all the Turks that they see, are there to exploit them. To take from them as much as they can pay for it as little as possible. Naturally they suspect the Turk. It is only with patience and kindliness that this spirit has been or can be overcome.

There are in the Sudan thirteen or fourteen divisions of the Nuer tribe. Our mission has only been at work among one branch of this tribe. Two of the others we have an occasional contact with and the ten or eleven others we have never even seen. No other missionary society has ever done anything for these Nuers or is attempting to do anything today. Many of these Nuers have never even seen a white man. They are as civilized as the people of the stone age or as the antediluvians. Men only in stature. In everything else they have the minds of children. Let us not think however that they are not able to grasp the essential elements of Christianity. In some ways the Christian religion seems to appeal to them more strongly than to the more cultured peoples. They have fewer objections to raise against Christianity than those who have some well organized religious teaching that is opposed to Christianity. The Nuers when questioned about religious things simply say, "We do not know." They worship an unknown God. Who therefore ye ignorantly worship Him declare we unto you. Today the word for "God" with the Nuers is synonymous with the word "unknown." A little whirl of dust on a hot day. "What is it," we question. "It is God" or "It is the unknown." With what emphasis then can the assertion come, I know Him Whom I have believed; we are tired of uncertainties; we want facts. He is not the Unknown but the Known One. Especially does this appeal of putting over a certainty against an uncertainty, gain strength in the minds of these who occupy our unoccupied fields when we speak of the life after death. "Is there a life after death?" we ask them. They shake their head. "We do not know," they reply. "The body is buried and disappears, eaten of the worms and the white ants but there is one thing that puzzles us, the shadow, we do not know what becomes of the shadow. Whether there is any life after death we do not know."

What a splendid chance to tell them then. We do know. Life *does not cease with death,* there is something beyond, there is eternal life to those who give their lives to our God, to our Jesus. How eagerly they hear these words, although truth compels me to add how little they after all grasp their full conception.

Between Doleib Hill and the mission station at Nasser there is a branch of the Dinka tribe comprising something like ten thousand souls and living in a pleasant and easily accessible country who have never had a chance to hear the gospel. No missionary has gone to them although in passing up and down the Sobat river, we see them but are debarred from talking to them because none of our missionaries have attempted to learn the Dinka language. We pass them by with a sigh. Our mission has as yet laid no plans for taking up the work among these Dinkas. There are larger fields among the other tribes whose languages the missionaries are able to talk a little, but it does not seem right that these should be cut off from all chance of hearing the glad tidings. There are many other sections of this Dinka tribe in various other parts of the Sudan, but I refer to these because they are so near to our existing work and this brings them before our attention. These others are just as needy and just as neglected but we do not see them and therefore they do not appeal to us so strongly. How narrow our sympathies are? How restricted our love and our concern for those who are in such bitter need!

CHURCH AT DOLEIB HILL—2000 MILES UP THE NILE.

At Nasser we come into casual contact with a tribe known as the Anuak or as sometimes spelled Anyok. This is a large and powerful tribe in Abyssinia and the Sudan, although the ones that we see comprise only a small part of the tribe and are somewhat cowed from living among the Nuers who in the Nasser district are in the great majority. These people have a much better physique than the Nuers. They are not so tall and are far more muscular. Also they seem to us to be much more intelligent. Could we go a little farther up the river we would meet large numbers of this tribe. Explorers have told us that they considered these Anyoks the highest mentally of all these people of the Southern Sudan. How many branches of this tribe we do not know. We have heard of two or three branches and we would probably find that there are many more in Abyssinia and in the unexplored parts of the Sudan. No one has yet attempted to learn their language. We are able to do a little something for them in a medical way at Nasser through a Nuer interpreter but we have not really attempted to do anything for their souls. This is not right. "I say unto you," said Jesus, "that the fields are white already unto the harvest. The harvest indeed is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he may send forth laborers into the harvest fields."

Some He has sent, have never gone. Some have never heard the call. Some are asleep or at ease in Zion, some are delaying until they hear His voice more plainly not realizing that when they begin to obey, the voice will come clearer than ever confirming and reaffirming what they have heard.

FIRST FRUITS OF THE SUDAN.

I would that I could tell you of some of the other tribes of the Sudan, of our unoccupied fields. I cannot because I am almost as ignorant of them as you are. The missionaries have been so busy doing the work on the spot that they have not had time to visit the different tribes in their country. The country is so large and there are no means of transport to most places away from the rivers with the exception of the winding paths or game trails and all baggage has to be carried on men's backs and it is difficult to get carriers at all. Only the names of the tribes are known to us.

We ask the Nuers who live to the south of Nasser, "What is the tribe that lives south of you?" "The Anyoks." "Yes and beyond the Anyoks?" "The Beirs," "Yes we have heard of them, too, and the government knows them but who live beyond the Beirs?" "The Ajeba." We have never heard of them before. They describe them to us. "But who live beyond the Ajeba?" The Nuers answer, "The Kum-Kum." We have never even heard of these either. What are they like? Again the Nuers attempt to describe the Kum-Kum. This time they are a little bit vague as they have but rarely seen the Kum-Kum. Again we question and again they make reply of a people that are altogether unknown to us and their description of them is even more vague so that we know that they are describing a country that they know nothing or next to nothing about.

We again question them as to the tribe or the country beyond that and they shake their heads or tell us of some mythical country that they have heard of where the women of the country are humans but where the men are dogs or men in the form of dogs and we realize that they are speculating in fancy and that they can give us no more information that is worth anything to us. They have given us enough. They have told us of peoples that have not been visited by the white man, missionary or explorer and yet that they are familiar with.

What an opportunity for some one! What a chance to preach Christ where He has never been preached before! To build on no other man's foundation the sure foundation of Jesus Who alone is able to lift them up.

Some years ago I was going up the Nile with a party of tourists. It came as an opportunity to go along with a noted English traveller and a man who had been the prime minister of Egypt. The latter had unexpectedly taken sick and I was asked to accompany the party to the upper reaches of the White Nile on the Uganda frontier. It was a splendid opportunity to see the country at some one else's expense. It was a luxurious steamer. They had a European cook along and elaborate menus were written for every meal announcing in French many varieties of delicious food served in six or eight different courses and frequently ending with champagne of which the missionary did not partake. There was this little party, living in the center of Africa yet with all the luxuries of civilization. One day as we were going up the Nile, we passed a little village that was located on the bank of the river and not more than six feet away from the water. Behind the village grew the tall grass, more than fifteen feet high in this place. There were perhaps a dozen huts in the tiny clearing. They were the poorest of the poor. They had no live stock at all—not even a cow, a sheep or a goat, not even a chicken. They were fishing Dinkas. Their only food was fish which they ate from one year's end to another. They had only their little huts and their dugout canoes and their fish spears and fish lines. Apparently they had not been very successful with their fishing recently and as the steamer passed their village a whole row of them came out on the bank and stood there with their naked bodies covered only with white ashes. They were pitiably thin and they stretched out their wasted arms to the steamer and they called out in their own language, "We are dying of hunger. We are dying of hunger." What a contrast! Here is the steamer with its comforts and such an abundance of food that it cloyed on one's palate and here were those who knew almost no other food but fish and they had been unable to get even fish. How pitiful!

The steamer went on its way churning up the water to a frothy foam and left them there standing on the bank.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The gift of Christ deny?

Would it be possible to find men more benighted, more hopeless than these? More in need of all that we can give them, that Christ can give them?

## THE BOYS' HOME AT KHARTUM.

**By Mrs. Elbert L. McCreery, formerly Miss Hannah McLean of Sudan.**

AFTER A number of years spent in the Sudan, our senior missionaries had a great desire to do something for the little street boys and girls who are practically out-casts and live on the streets.

Some of these children are real orphans. Some suffer from a multiplicity of parents, others suffer because of poverty, divorce and immorality. So the children are left to seek a living on the street.

About eleven years ago, the Home was opened when Dr. and Mrs. Giffen took Marhum into their home to feed and clothe and educate as they would their own boy. Abbass, a brother of Marhum was also taken into Dr. Giffen's home in the beginning days in the Sudan, and during his sojourn in their home accepted Christ as his Savior and lived a Christian life. After his conversion his great heart's desire was to rescue his brother, Marhum, from slavery. He saved his money and after a time bought him and he, too, found his way into this Christian home. By this time he had had the doctrines of Mohammedan religion well grounded in his mind. However, he went to school and was taught by Dr. and Mrs. Giffen and finally spent some time in Assiut College. He has taught in some of our schools for boys and has done numerous other things but has never come out and openly confessed Christ to be his Savior. Not long ago Abbass died and Marhum tried to get his little boy to care for. Certain papers had to be signed and sent into the Government and he had to tell what his religion was. He signed himself, "A Christian not baptised." "The work of intercession is the greatest work a Christian can do." So let us as Christian women pray for this child, that he may have victory and openly accept Christ as his Savior.

Just about the time I arrived on the mission field in the fall of 1906, Rizkulla came into the Home. He was quite a different type of lad from the one just described. His parents were dead and he had been very poorly cared for. But good food, a clean bed and the Christian atmosphere in which he was living, soon began to make an impression. He learned readily in school, so got along nicely until finally one happy day came for him when he, too, entered the Assiut College for a short time. It was during his stay in Assiut that he accepted Christ as his Savior, but Rizkulla fell many times and came far short of our expectations at times, but we know that "His grace is sufficient," so let us pray earnestly for this soul that he may grow stronger each day. At present he is the primary teacher in the boys' school at Khartum and is doing well. Other boys came into the Home and Mrs. Giffen also

FOUR ORPHAN BROTHERS IN BOYS' HOME.

took several little girls in, as the Girls' Boarding School was only just beginning to be built at this time. When the Girls' Boarding School finally did open she had five little girls to turn over to us. One of these stayed with us only a very short time; one stayed until she married; two girls whose father was a Jew were with us quite a while but because we could not give them more training in the English language were taken from us, and the fifth of these girls is still in the Girls' School.

The boys that came into the home when I lived with Dr. and Mrs. Giffen, have most all of them gone out into places of responsibility. Two have gone into the Posts and Telegraphs; one has gone into the Bank and has been given the Cash Ledger. This boy was only in the Home about three years, and when he came he could not read a word. Another is teaching at Atbara. Another at Khartum North and still another is teaching at Omdurman.

Another boy is "Commissary" on the trains and one of the best and brightest that has come into the home is now an operator in the wireless at Port Sudan.

This is not a bad showing in the length of time given to this work and the conditions under which your workers have labored. But the best part of it is these boys are all giving satisfaction.

Recently a man from the Intelligence Department in the Sudan visited the Home and had a look at the boys and the dormitory. He expressed himself as greatly pleased and surprised. He said, "No where else in the Sudan have I seen boys look at you with such intelligent faces as these boys."

In the home at the present time are more small boys than they have ever had before and these are the hope of the future. They range from eight months to about sixteen years. Besides two little babies who are still nursing from the bottle are four boys under five years and ten about eight years old. The "Home" family number forty-eight at present. These boys gather around the family altar that has been established in this Home long years ago (for this is the home of Dr. and Mrs. Giffen) for prayers in their own language twice a day. They also have a Bible Study Class, which Dr. Giffen teaches and the day pupils from the school also come in if they wish. There is also a prayer meeting for the boys, under Dr. Giffen's supervision. These meetings are well attended.

I hope dear reader when you read these lines that you may be able to read between the lines also. This has not all been done without some effort on the part of your missionaries in charge. It has all been done in love for the Blessed Master Whom they served. "One may give without loving, but he cannot love without giving." "Giving is the measure of love." The capacity of the Home is limited, so many boys have to be turned away and this brings a heartache to the missionaries and must also grieve our Lord. The little waifs must be turned away because the missionary has not the money to buy the necessities of life for them and that means, too, that we who have had our tables spread with the bounties of life and have had good clothes to wear and nice homes to live in have been unwilling to share them.

Almost the greatest need today in our Sudan Mission, is that a larger and more suitable place be secured for this Home. The missionaries desire a farm outside the city where they may learn trades and farming as well as other things. Won't you pray that this farm may very soon be a reality, "Inasmuch as ye did unto one of these my brethren, even these least, ye did it unto me."

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## THE DAWN OF A NEW DAY FOR THE WOMEN OF THE SUDAN.

By Miss Elsie E. Grove, Khartum North.

(Home on Furlough).

IT was not long after the Girl's Boarding and Day School of Khartum North had been established and the women began to see what could be done for their daughters, what a change a few years in a Christian school could work in the lives of their girls, that some of them began to ask to be taught. They, too, wanted to be taught to read, to sew, they wanted to be taught better things, yes, some even wanted to be taught the Bible. What could be done for them? They could not come to school; in the very first place, it would be a shame for them to be seen coming to school, but more than that they had their homes, such as they were, to attend to, they had children to be taken care of, they could not come to us for teaching, Could the missionaries go to them? It was not that they did not want to go, gladly would they have gone; but there were other duties calling just as loudly or perhaps more loudly; there was the study of the language, there were more than enough duties in the school or in the home to keep the missionaries more than busy. Yet, they did what they could, they visited in the homes of the school children as they could find a little time now and again; and in these visits they found the greatest need, carelessness and indifference, ignorance and superstition, filth and dirt on all sides resulting in disease and death. I have said that some began asking to be taught but there were hundreds, yes, thousands who did not and who do not now care to learn, they are satisfied with their condition, they do not realize their great need, but this only makes their need the greater, their cry for help the louder and more urgent.

These visits in the homes helped but they were not getting at the real need. In other mission fields this need was being met by employing Bible women to go around from home to home to teach the women, so the Sudan mission decided to ask for funds to employ a Bible woman for the Sudan. But to get a Bible woman for this field is a different proposition from what it is in our other mission fields for we do not yet have workers of our own trained to take up such work. We must then of necessity bring such workers from either Egypt or Syria. But this is not the whole difficulty, not only must the higher cost of living in the Sudan be considered, but the Government since the opening of the country has employed Egyptians and Syrians in their government offices and paid them two and three times the salary they would get at home, so those who come to the Sudan to work in the mission naturally think they should receive more than they would for the same service in their own country; thus the mission has been compelled to ask for a larger fund for this work than is asked elsewhere. For some years we asked for this money and each time the answer would come back, "We do not have the funds to give you a Bible woman."

Finally, however, a regularly appointed missionary, a consecrated young woman was sent out from America to study the language and prepare for this work. At last we see the "dawn of a new day" for the Sudanese women; but wait! after two years of study on a difficult language in a hard climate the health of this young woman failed and she had to be sent home, and the dawn had not yet appeared; and yet the women wait. Again the mission sent in a plea for funds for a Bible woman, and again the same old story—"We do not have the money."

At last some of these people grew tired of waiting. One young man more advanced and more aggressive than his fellow-men determined that his wife should learn to read, if she could not get it at home she should get it in school and he sent her to school. There was a little child in the home, too, but relatives cared for the baby while the wife and mother came to school. Day after day she came, and she studied, it was not easy but she was determined, how she studied! and learn to read she did: I call that getting an education under disadvantages, but I gloried in her effort. When I left the Sudan her little girl who was at that time the baby was in our school. Nor was she the only woman who was willing to leave home and children for the sake of education, two other women came to the school once a week to be taught to read and to be instructed that they might unite with the Church. One of these women had children in our schools at the time. After coming for some time they found it too much with their home duties and had to give it up. Resting assured that "Perseverance Wins," each year the same plea was sent in with each year the same old story in answer. And still the women waited.

For some years they had been having a women's meeting once a week in the church in Khartum conducted by the pastor, but attended by the women of the church only. Since we had no Bible woman and since the missionaries had not the time to do the work of a Bible woman it was thought that such a weekly meeting would be helpful, so one was begun and was fairly well attended, mostly, however, by those who attended our church services. Just one of the women who attended these meetings was able to read. To me it is pitiful to see these women who can not read and who want to read so badly hold the Psalm book open during the singing at the church services and try to sing. But, of course, at these meetings we are only reaching the Protestant and a few Coptic women with perhaps two or three of our Mohammedan servants.

They have waited so long that some few have begun to wonder if they themselves might be able to solve the problem in any way. One woman, a grandmother, was willing that her daughter, a young girl who was one of our brightest girls in school, should go out and teach the women. But it would have been necessary for one of us to have gone with her or else to have secured some other person to go with her since she was so young. Since then the girl has been married. When this could not be carried out the mother herself wondered if she could not learn to read and then go around from house to house teaching her sisters. Would that it were possible, and I sometimes wonder if it can not be done, more wonderful things have happened.

But it is a long lane that has no turning; the dawn is sure to follow the night, and perseverance did win. This last year the money for a Bible woman was granted, and the Sudan at last is to have a Bible woman, at last some of these women will have the opportunity to learn to read and better yet to be taught the Bible. We desire to record here our gratefulness to the women of the Tennessee Presbyterial for making this possible, for with the desire to have a definite part in the work in the Sudan they pledged half the support of a Bible woman and I feel confident that they will not be satisfied until they can give her entire support. The other half was to be paid out of the general fund.

But my story does not end here; as I said before we must needs look for our Bible woman outside of the Sudan. We can not get them from Syria since the beginning of the war, so it was necessary to try to find our worker in Egypt; but when you remember that Egypt does not yet have all of the Bible women she needs for her own women you will realize what a proposition we were up against. After endeavoring for some time to find a woman who would be suitable for this work as well as one who would be willing to go so far from home a plea was finally sent to the Bible School and Conference for Bible Women which met in Assiut, Egypt, this last January, asking that one or two Bible women be sent to the Sudan, the Mission having the money for the support of one and perhaps the Egyptian women would pay the salary of the other. As a result of this plea Feroosa Girgis, one of the Bible women of Luxor, Egypt, was set apart for the work in the Sudan, and not satisfied with the giving of one of their own number, those Egyptian women pledged the money for her support. How our hearts go out in gratitude to those women who are ready to give up of their own number and of their means as well, in order that their sisters in the far away Sudan may have the opportunity to learn of Him Who is not willing that any should perish. And we are confident that what is gain to the Sudan will not in the end be loss to Egypt but that they who have given will be doubly blessed and that the Bible women will be more richly blessed in their work among their Egyptian sisters.

We know that Sitt Feroosa will be remembered in prayer by those who have set her apart for the work and are supporting her financially, but we want to ask for the prayers of the women of the Church here in America for her; she is going to a country far from her home, far from her relatives and acquaintances. She will have to adapt herself to new conditions. She is beginning a new work in the Sudan, a difficult work, a work that will require much love and patience on her part. I myself know something of the patience which will be necessary, for, some two or three years ago I took a class of black women in Sabbath School and attempted to teach them some of the easiest Bible stories, and they said to me more than once, "You will have to go slow for our brains are heavy" or "our brains are thick and we can't learn like the girls," and I found that unless I kept reviewing the stories time after time they were forgotten in a week or two. When I tried to teach them a verse of Scripture, or to sing a portion of some Psalm I almost despaired; so won't each one who reads this just write the name of our Bible woman upon your prayer list and hold her up in your prayers as she takes up this new work! And may I not ask you to pray also for more Bible women for the Sudan, for one can not do the work; and certainly the Lord is trying to teach us to step out on Him with greater faith and to ask greater things from Him Who is abundantly able for these our sisters who have waited so long. "Pray ye therefore the Lord of the harvest, that he send forth laborers in his harvest."

And He gives me faith to believe that we will not have to wait long until there shall be more Bible women in the Sudan;

I believe it is indeed the dawn of a great day for those who have been so long in darkness, even the dawn of the day in which "shall the sun of righteousness arise with healing in its wings for many."

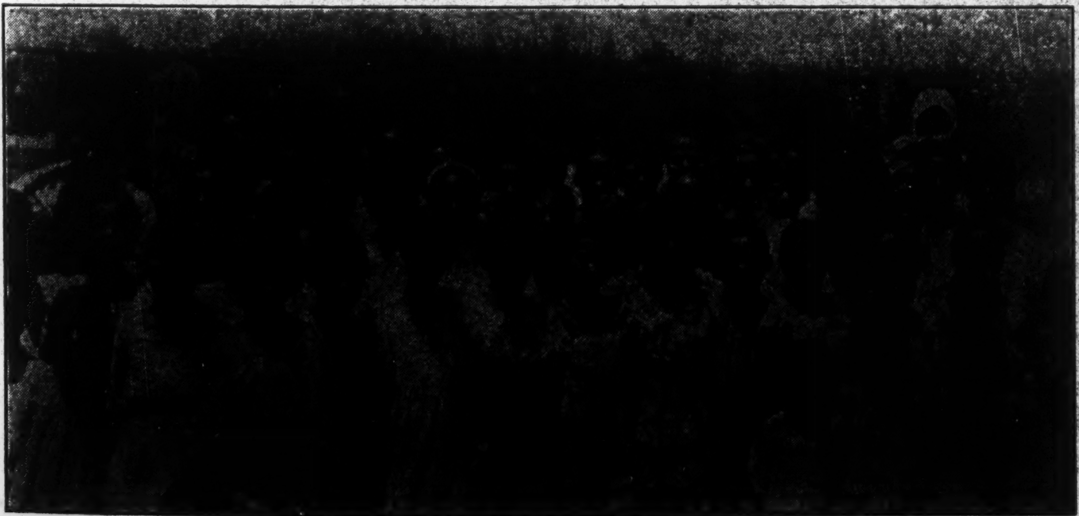
### HOUSE BUILDING IN AFRICA.

**By Rev. Elbert L. McCreery, Recently a Missionary in the Sudan.**

IN dealing with house building in Africa, it should be borne in mind that distinction is made between the house of the native people inhabiting central portions of that land and the houses in such a center as Omdurman, which has been somewhat modified by European influences.

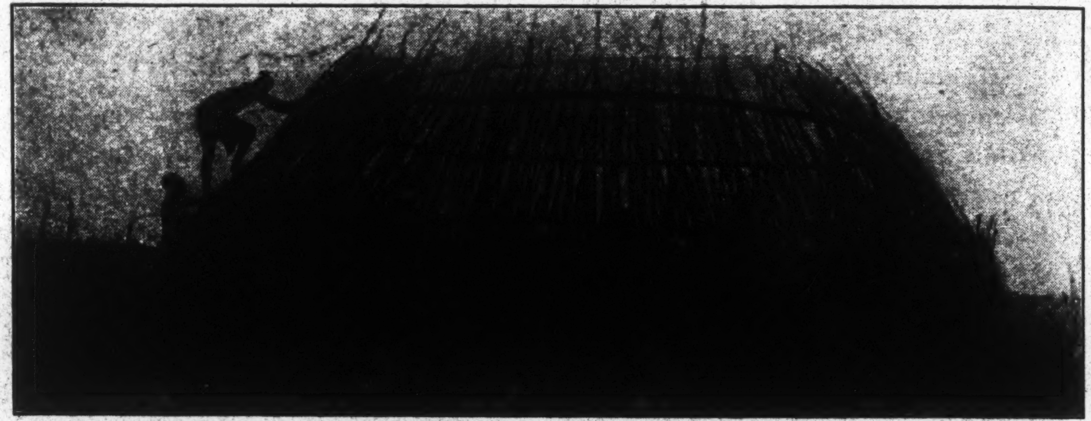
Without doubt, the most primitive form of house to be found in Africa is that which is built by the numerous Pagan Tribes and consists of a circular wall probably four to five feet in height, the roof being of conical shape with grass thatch. The method of erecting this house differs considerably, according to local conditions and the methods of the tribe concerned. Among the Shullas, the circular walls are made of mud, about a foot in thickness.

When a new house is to be erected, the ground is cleaned off and by means of a rope and club, two circles are described on the ground, these circles being of the same diameter. One circle indicates the place where the mud walls will be built. The second circle is to give the dimension for the frame of the roof. The mud wall of the Shulla house is built by laying a layer of mud around this circle working it into shape with the hands. The first layer being probably six or eight inches in depth and about a foot in thickness. This layer of mud is allowed to dry thoroughly and the second layer is built on top of this, each layer in like manner is also left to dry. The building proceeds in this manner until the walls have reached the height of four or five feet. Occasionally they may be built a little higher than this. In order to leave the opening for the door, an oval of grass is made resembling a large horse collar. This is fastened in its place and the mud wall built around it. After the walls are completed the frame work of the roof is then erected on the adjacent circle laid out. A little trench, a few inches deep is dug around this circumference. This is for the purpose of holding in position the lower ends of the



GROUP OF GIRLS AT THE GIRLS' BOARDING SCHOOL, KHARTUM NORTH.

small poles which are to form the ribs for the umbrella-shaped roof. Probably ten or a dozen large circles of grass have been made by wrapping around with rope. The largest circle being big enough to just lie inside the circle first described on the ground. Each succeeding circle of grass being reduced in size so that it will lie inside the next larger circle. With the encircled ground completely covered by these grass circles in this fashion, the poles are then placed in position in the trench, being properly spaced at their bases. The tops are then tied into their proper place, close up in the apex of the roof. Each circle of grass in turn is then raised to its place, and to it is securely tied these ribs for the roof. After this is done corn stalks or smaller poles are then tide on to the frame thus far constructed in order that there may be abundant places for tying the grass thatch in place. When this stage in the program of roofing is completed the frame for the roof is then surrounded by twenty or thirty of the men and boys who lift it and carry it, placing it in its position on the mud wall. The building is now ready for the thatch. Several varieties of grass may be used for the thatch. For the cow barns a much coarser grass is used than that ordinarily used in thatching their houses. A great quantity of grass will be required and so a goodly number of people for some days will be employed in going out to the plain and cutting and tying into bundles and carrying in this grass. After the grass has been brought to where the hut is being erected it is then tide into smaller bundles, about what one could span with the two hands. During this process of bunching the grass it also goes through a process of sorting, in order to discard the shorter grass. During the time these various parts of the work are in progress, others will be employed in making the thatching rope. This is made from grass. A particular variety of grass is chosen for the rope making. The butt ends of these stalks are beaten on a piece of wood in order to break up the stalks into shreds. This fiber is then soaked in water and the rope makers seated on the ground, twist these into two strands by rolling between his two hands. During this process of rope making, the rope is held by the toes of the workman so that his hands are entirely free for the twisting of the rope.



HOUSE BUILDING IN THE SUDAN.

When the thatching process begins the thatcher starts at the bottom by tying very closely together these bunches of grass well over the mud walls for the outer circle. From this he proceeds with his work to the apex. He has one implement that he uses in order to drive the thatch more firmly into place and in order to give the roof a more finished appearance. This implement is a paddle about two feet long and from three to four inches wide.

The matter of finishing the apex of the roof required skill in the art of thatching, for here it is that the thatch is most likely to leak if it leaks at all. Quite frequently a small earthen vessel placed upside down is used to cap the point of the roof. The house is now ready for the final touches of plastering and fixing the floor. This is what we call "Mudding the House." The floor is beaten in order to solidify, as well as to remove any unevenness in the surface. Then thin mud is used as a coating for this surface which is applied by the women, rubbing it down smooth with their hands. The same process is used in finishing the inside walls, in giving them the smooth coat. All that remains now to complete the house is making the door. This is made of grass. A heavy grass mat is made amply large to completely close the opening which has been left in the mud wall. On either side of this opening a stake is driven in the ground in order that this may serve as a support for the grass mat when it is placed in its position between this stake and the wall of the house. The grass mat is wedged in its place between the stakes and the wall by means of sticks of wood.

In the Nuer country, the method of building differs somewhat from that already described which relates to the Shulla country. Instead of making the walls entirely of mud, as is done by the Shullas, the Nuers after having laid out the size of the house, dig a little trench following the circumference of the circle and then begin their building operations by erecting in this trench (as close together as the crookedness of the sticks will permit) a circle of sticks of an inch or more in diameter, and as high as their walls are to be built. Several large grass hoops are then made which encircle these upright sticks and to which they are then securely tide. A quantity of mud is then puddled which is used in plastering up from the inside, the framework of the wall of wood. The mud plaster is also applied on the outside from the top down about one-third of the distance. The method of constructing the roof is similar to that among the Shullas, with this difference that instead of the smooth thatch, the thatch is more commonly left in stair-steps. This building is the common building which we might distinguish as a permanent structure which will be used during rainy seasons. The Nuers, in many sections, owing to the necessity of moving camp during the dry season, in order to find pasturage for their cattle, quite frequently construct what we designate as their dry season huts. These are made (walls as well as roof) almost entirely of grass. These are really but temporary buildings which will be used but for one season. In case a village the next season returns to the same pasture ground, these temporary huts will have to be practically re-built.

When it comes to building houses for the missionaries in such a portion as Africa, the problem is indeed not an easy one, because of the scarcity of building materials such as we might use for a building where permanancy is desired. Very often the missionary has to make-shift by putting up simply temporary structures until such time as there may be sufficient funds available for a proper permanent building. Inasmuch as a mud brick laid in mud mortar makes a better wall than simply the laying up of layers of mud, mud brick thus laid is often used where the funds available will not permit of a more expensive and more durable material. If the means available will permit having bricks burned, this of course makes the building very much more desirable. Even then, in many cases the burned brick are laid in mud mortar owing to the scarcity and expensiveness of lime and even building sand. In the matter of roofing, imported rafters and narrow strips for binding these together and to which the thatch is tied, are ordinarily used. Bamboo poles are now being used from the supply planted by the mission some years ago.

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## A VIEW OF THE SUDAN.

### By Rev. D. S. Oyler, Doleib Hill.

THE SUDAN has something of interest for people of all classes. Many are the angles from which the country may be studied, and still yield rich returns to the investigator.

The river of the Sudan is wonderful, taking its rise in the swamps of central Africa it flows northward out of the section of tropical rains into the barren, parched desert of the northern Sudan. As it flows through the shifting sands its banks are always fringed by a ribbon of green, and after receiving its last tributary it proceeds fourteen hundred miles to empty a small part of its water into the sea.

Egypt is wonderful in its production, because the Nile gives it fertility.

From the view point of the explorer the Sudan is interesting because of its great extent. Large areas are but little known, and much of interest is still to be found in the land of the blacks. To the lover of life the Sudan makes a great appeal. Her life is full and varied.

Here are found insects in abundance, many of which may become more troublesome than interesting. Nearly every resident of the Sudan can recall instances of trouble caused by the over abundance of insect life. One specie of mosquito can almost make the Sudan uninhabitable because of its carrying malaria, and many other mosquitoes there are whose attentions are just as annoying if not quite so serious.

Isaiah spoke of the land as rustling with wings, and it still can boast of a marvellous variety of bird life. The range of animal life is also very great, from the great elephant down to the tiny mouse, which often causes considerable loss, is change enough for the average person.

### An Interesting People.

The people of the Sudan present many problems of interest. Here are found peoples in the making. The tide of civilization has not reached them, and we find a primitive people, in spite of the fact that their ancestors carried dismay into Egypt and even penetrated to Palestine before the Christian era.

The social customs, and tribal laws appeal to those who make a study of man's advancement, and gradually a change is being affected, a new government is consolidating the tribes. The wisdom, and power of the present government are evidenced by the fact that in this difficult time when the whole world seems to be in upheaval the Sudan has remained quiet.

To the consecrated Christian the Sudan presents a tremendous appeal. It is a challenge to fulfill the command of the Saviour to go into all the world carrying the gospel of love. Perhaps to the casual observer the people may seem of a low order, and their intelligence may be rated very low in the scale, but let a person become better acquainted and he finds much of promise, and much to make him take courage in active Christian work. The missionary needs to have the consecrated eyes of the Saviour, Who seeing the need of the people of Jerusalem could call on the women to weep for themselves when He was being so mistreated by the people.

The need for the gospel is urgent, for the people sit in darkness, and to the poor pagan of the south there is not a gleam of hope or comfort for the future. They live in darkness and go to the beyond in darkness and great terror. Their night has been long, but we expect the dawn of a brighter day.

The view point of the missionary is based on the spiritual needs of the people, and the great aim is to lead them to Christ, Who is able to give light for darkness, and the spirit of progress instead of stagnation.

The field is so large, and the opportunities are so great that only a few glimpses can be given in so short a space.

The northern Sudan is more or less bound together by a common language and religion, the language being Arabic, and the religion Mohammedan, though many different tribes are to be found in that part of the country. The work in the northern Sudan is strongest about the confluence of the Blue and White Nile. In each of the three cities mission work is actively carried on by missionaries.

### The Boys.

Dr. and Mrs. Giffen are doing a work in the boys' home, the greatness of which can never be truly understood until the day of judgment. The boys received have usually been from the poorer or lower classes. Often they have been very vicious, but the love and prayers of Dr. and Mrs. Giffen have resulted in great changes in the lives of these boys. The home idea has always held a prominent place in planning for the boys. They are to come to the missionaries with their sorrows and their joys, even as children would come to their parents. The confidence in the missionaries displayed by the boys is most gratifying.

The work in the home has always been carried on under difficulties. Opposition often comes from those who would not wish to see the cause of Christ prosper, and the fewness of the workers has made the burden very heavy, and in addition the financial problem has always been most serious, and it is a ceaseless struggle to keep free from debt. The home has done much in the past, but we expect still greater things from it in the future.

The home is only a small part of the work under the charge of Dr. and Mrs. Giffen, but space would fail if we should try to tell of all their varied duties, and in addition to all their mission work they find time to help and give counsel to us younger missionaries. Their lives are inspiring examples of the power of a spirit filled life.

Omdurman was the capitol of the Sudan in the terrible years following the death of Gordon. It has witnessed great cruelty, and finaticism, but now the gospel is being preached even there. The Rev. and Mrs. G. A. Sowash are doing a good work among the people of Omdurman. The boys' school and preaching services are used as means of reaching the people. Mr. Sowash is second to Dr. Giffen in length of service, and both are able councillors to the younger workers.

In Khartoum North is located the growing girls' school, which is to train the girls of the Sudan in order that they in turn may be able to help their sisters, Over work and sickness has lessened the staff of young ladies, but the work is being carried forward with the assurance that God will give His blessing in the future, as He has in the past to the work of the school.

Other centers for work among Arabic speaking peoples are found in Wada Halfa, Atbara, Port Sudan, and Shendi. In many places Egyptian Christians are engaged in government service, and they form the nucleus of a congregation. If the missionaries had more time much work could be accomplished in the large towns of the northern Sudan.

### Doleib Hill.

The work in the southern Sudan is complicated by the fact that every tribe has a different language, and each tribe has its own religion, though the different religions are somewhat similar. Two stations have been opened in the pagan part of the Sudan, and each has a different language. Doleib Hill the first station opened is among the Shulla people, who nominally worship Nyikang. The work is in an encouraging condition. Within the past year our prayers have been answered by the coming of a physician. Dr. Wilkerson is very deeply interested in his work and in the short time he has been on the field he has come to have a deep love for the Shullas. The Shullas are coming in greater numbers for medical aid, and we hope for great things at Doleib Hill.

Mr. and Mrs. Guthrie were alone at the Hill for a large part of the year, and the burden has been very heavy on them. Mr. Guthrie has been making good progress with the industrial work. Some among the Shullas have lost the distrust of the missionaries, as they were doubtful about the friendship of foreigners. Some have even gone so far as to have a personal love for some of the workers, and a few have gone so far as to declare that they desire to love and serve the God of the missionaries. That is the end toward which our efforts are being exerted. We are not at Doleib Hill only to civilize, to heal the bodies or to win the personal friendship of the people, but we are there by all these means to win men to Christ. The harvest is beginning.

### Nasser.

The second station opened in this southern Sudan was at Nasser. The work there is among the Nuers, a large and more or less turbulent tribe. The work is only well started, but it gives promise of a great future. Thus far most of the missionaries time has been required to put up buildings and to make the compound habitable. In addition to the work incident to equipping the station the workers had to learn a new and difficult language. The Rev. E. L. McCreery and Dr. Lambie were appointed to the work, and later when it was necessary for Mr. McCreery to return to the home-land the burden of the work fell on Dr. and Mrs. Lambie. In spite of all the difficulties in the way the medical work has been very successful. People have travelled many weary miles through the scorching heat to have their diseases treated. More people come than the doctor has time to treat properly. Dr. Lambie goes home for a well deserved furlough, and Rev. and Mrs. Smith are to carry on the work. They are new to that part of the Sudan, and the language. Much hard work lies before them, but we have confidence that all the difficulties will be met in the strength that comes from Christ alone, and the victory will be for the glory of God.

This survey is but a glimpse of the work carried on. It tells little of the heart aches of the missionary over the low condition of the people, it tells little of his every day life which moves along with much of monotony. Much is being done for the people, and hitherto the Lord has blessed us.

When we view the whole field it is with a feeling of sadness for so much has to be left undone because the laborers are few. Even in the places where missionaries are located, only a small part of the work can be done which could be accomplished if we had more workers on the field.

In the northern Sudan only part of the people in the larger places have been touched, and the great majority of the people have never seen a missionary. The northern Sudan could use many more missionaries, and still be under manned.

In the southern Sudan there are entire tribes without any Christian work. The Anuaks, a numerous and war-like people, have never been touched by the gospel, and no missionary has learned their language. Other tribes are in the same condition. We have workers among the Shullas and Nuers, but the number of workers is exceedingly small for the great task. For work among the Shullas we have three families, and for the great Nuer tribe only two families.

Such is the missionaries view of the Sudan, and we feel that Christ has the same pity for the poor, dark man of the Sudan that He had for the misguided people of Jerusalem when He wept over the holy city. The words of Isaiah still apply to them for they are a "people terrible from their beginning," but just as surely the later part of his vision is true, "a present shall be brought unto the Lord from this people."

Beholding the great multitude, and the small provisions of the Master, Andrew could say, "What are these among so many?"

The same thought comes to us in a spiritual sense when we see Africa's millions in darkness, but the same Lord Who used the five loaves and two fishes to feed the thousands can and will use the few missionaries for great things in the land shadowing with wings.

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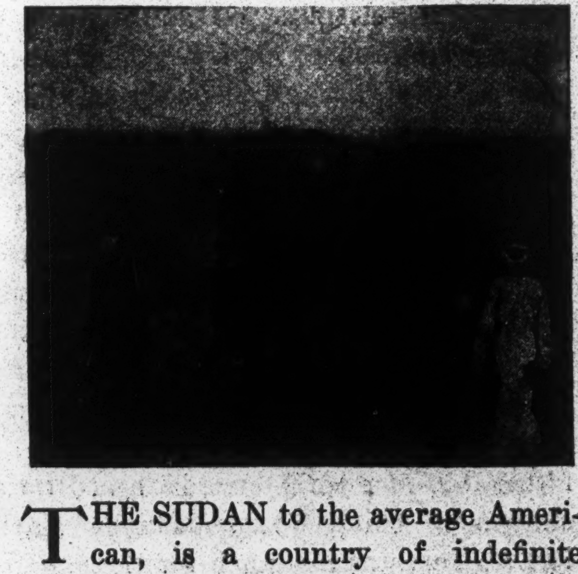
## A PEEP AT THE MISSIONARIES OF THE SUDAN.

**By Mrs. William Jessop, Cairo, Egypt.**

NOTE:—The visit of Mrs. Jessop to our mission field will surely be of value to our readers. Mrs. Jessop is with her husband, Mr. William Jessop, General Secretary of Young Men's Christian Association with the Egyptian Expeditionary Forces at Cairo. They recently visited our mission in the Sudan. Mrs. Jessop has written frankly and interestedly in behalf of our missionaries, and it is due Mrs. Jessop for us to say that without Dr. and Mrs. Giffen and others having any idea of the tenor of her article she has told us the things we ought to know. She says, "She did not hear a word of complaint from any missionary they met." We are grateful indeed for just this kind of a message.—Editor Women's Missionary Magazine.



THE SUDAN to the average American, is a country of indefinite boundaries "somewhere" in Africa. He knows nothing of its size, people, language or its spiritual needs, and, unless specially interested in missions, gives it no thought. It belongs to the dark continent whose history, outside of Egypt, is little known and its possibilities not at all.

Most foreigners living in Egypt have a desire to see Khartoum, so when an opportunity came to us, most unexpectedly, to go five hundred miles south of that city and visit practically all the American mission stations in the Sudan, it was gladly embraced. What we saw has made such an impression on me that I want to tell those at home interested in this mission a little about the work, but especially about the workers.

It is difficult for a missionary to tell all of his own story for many reasons. Too often the intimate touches which give such vivid interest are left out entirely and hardships, which may cripple the work, are scarcely mentioned.

For instance I see in the Annual Report for 1916 of the Boys' Home, Khartoum, this paragraph: "In August 1915, four boys were brought to the Home. They were brothers whose mother had been killed. The youngest was only three months old and was very ill from improper feeding. The babe has recovered, has grown nicely and has been a blessing to all." Who can read into these few lines the love and care which Dr. and Mrs. Giffen have lavished upon that baby. Had he been their own they could not be more faithful or more devoted, and it is beautiful to see how little Luke returns their love. Out of loyalty to his dead mother they never taught him to call them mother and father, but at a conference he heard the missionary children say Mamma and Papa. This was too much for the child. He wanted parents also, so, of his own accord, he adopted them and now they are papa and mamma.

Let any mother in America ask herself what the taking of this sick, three months' old baby meant to a woman who had raised a family of her own and has been thirty-six years in missionary work in Egypt and the Sudan.

A short time after Luke came into the home another baby was brought whose mother was too poor and ignorant to care for him properly. He was so ill with rickets that no one thought he would live. The Giffens, however, in their big hearted way, took him in and thus gave him the one chance of life. Now, at one year of age, he is like a different child.

DR. GIFFEN AND ADOPTED BABY LUKE.

One day while we were there Luke ran to Mrs. Giffen and climbed upon her knee. In a few minutes the other baby crept to her and, in his baby way, made known that he wanted his share of love. So he, too, was taken up and a beautiful picture I shall always remember was Mrs. Giffen with a Copt on one knee and a Sudanese on the other, talking tender nothings to both.

One day in conversation she said that she thought every woman as she grows old should have a hobby, but that she had neither a hobby nor an accomplishment. "You are mistaken," I said, "Your hobby is to care for neglected children and to make them into useful citizens. That is better than any so-called accomplishment."

In addition to these two babies there are thirty-eight boys ranging in age from four to fourteen, in the home—all under the direct care of Dr. and Mrs. Giffen. The thirty-eight sleep in a large "hut," made of wooden uprights covered with straw mats. The place is roomy and airy and is as neat and clean as it can be made—kept in order by the boys themselves. They are very nicely managed and are taught to work with their hands as well as with their heads.

Every morning as soon as it is light the rising bell for the boys is rung. In a few minutes dark little forms are scuttling about, some sweeping in the house, others carrying water, others again doing work in the yard. Then comes the breakfast bell and all march in single file to their seats. Dr. Giffen has a Bible lesson and prayers in Arabic with them, and questions them on the preceding day's lesson. Their march into meals always interested me—they came with such a swing and with so much vim. Their faces are all shades from the lightest brown of the Copt to the black of the Sudanese and their dispositions are, of course, as varied and have to be dealt with accordingly. If a competition for good behaviors could be arranged between a like number of American boys of the same ages, I am certain that these African boys would win the prize.

On Saturday mornings the boys wash the smaller articles of their own clothing under the direction of Sitt Mary, a young Syrian woman who teaches in the school and lives with the Giffins. She is an excellent teacher, taking a real interest in her pupils and is a great help to Dr. and Mrs. Giffen.

Monday mornings Mrs. Giffen spends, until one o'clock, in the wash house superintending the large family wash and heavier pieces belonging to the boys, thus saving soap, fuel and wages. I wondered whether it would not be cheaper for the Church at home to save such a woman's strength.

The school of which these boarders are a part numbers 110 pupils and consists of several nationalities, among them Sudanese, Egyptians, Syrians, Abyssinians and Jews. Divided according to religion one finds Mohammedans and Copts in addition to the Jews and Christian Abyssinians just mentioned. The religion of the latter is so corrupt as to make Christian a misnomer.

When the boys have finished the course at this school, they are fitted to take Government examinations for minor positions. Dr. Giffen leaves no stone unturned to secure work of some kind for his boys and in that way to give them a chance for the future. His patience along this line seems inexhaustible.

Dr. Giffen's scheme of giving the boys in the home an industrial education appealed to me strongly. Eastern men need to learn the dignity of manual labor. His plan in a nutshell is to buy land which can be had cheaply outside Khartoum and remove the school to that place, making it an industrial school. The boys would all live on the land. While a certain number were in school, the others could be instructed in agriculture, stock-raising and various trades and vice versa. Thus the boys would be given a broader education along lines much needed in the Sudan, and so would be fitted for other positions than simply

GIRLS' SCHOOL, KHARTUM NORTH.

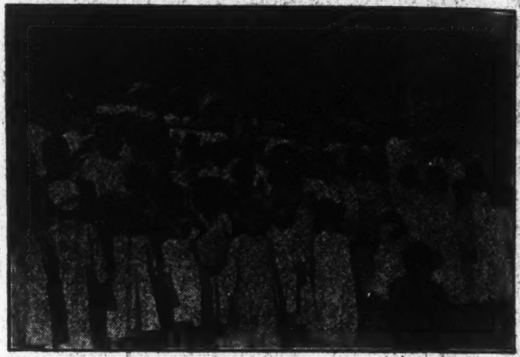
those under Government and clerkships. At the same time the plant would be partially self-supporting.

While in India I saw the value of industrial missions. When the industrial education is associated with the school it makes a combination valuable alike for the country and for the individual.

In addition to the many and varied duties of these good people they are father and mother to the missionaries in the Sudan. Their home, must, on account of its location, be a stopping place for all going south and coming north. Their welcome is so cordial and hearty that everyone feels at home and the better for being there.

TEACHERS AND BABY PUPILS, KHARTUM NORTH.

While at Omdurman we were greatly interested in the Sabbath School which Mr. Sowash, the missionary in that city, has gathered together. Seventy bright interested little faces greeted us as we entered their room. It was an eventful day in their lives, for they had earned a prize which they were to receive that afternoon. Mr. Sowash was anxious to gather in more children, so when the attendance had reached forty, he offered a large colored American lithograph illustrating the International Sabbath School lessons to every child as soon as the numbers increased to fifty. In a short time seventy responded and the Sabbath we were in Omdurman, to their great joy, they received the promised gift. I understand that since the attendance has fallen to 55, but even that is a gain of 15.



MR. SOWASH'S SABBATH SCHOOL AT OMDURMAN.

Mr. Sowash is responsible for the flourishing condition of the Boys' School at Omdurman. It numbers eighty this year and more than half are Mohammedans. This school is carried on in spite of many difficulties, among which is lack

A GROUP TAKEN AFTER CHURCH AT DOLEIB HILL.

of proper equipment. The fact that it is so well attended shows that it has a place educationally and one has only to visit Omdurman to understand its value religiously. Schools are practically the only agencies missionaries have of influencing the youth of non-Christian lands. They are feeders both of the Church and Sabbath School.

Besides his share of superintending schools and preaching, much of Mr. Sowash's time must be spent in serving tables. He has the oversight of any building operations that may be going on, and repairs. He is also Secretary and Treasurer of the Sudan Mission. This entails editing reports and making them out, estimating budgets and then going over them again to cut down wherever possible. The hardest part of a missionary's work is the worry of leaving undone things which should be done and the strain of stretching money to cover absolute needs.

Mrs. Sowash ably seconds her husband in his work so far as she can with her family of five—a small mission in itself. Being far from any English school she must be a teacher to three as well as mother to five, so her work is literally never done.

### Khartoum North.

At Khartoum North we saw the Girls' School with its fine new building, so airy, clean and spacious. The school has had numerous vicissitudes in the past year or two, including a breakdown of the American teachers in charge. Miss Dight is nobly struggling with the language, as well as performing her other duties and has remained at the post in spite of the doctor's orders to go to America.

Miss McKeown has just arrived. Miss Miller, an English woman, who was formerly Y. W. C. A. Secretary, in Cairo, but who left that for mission work, went to the relief of the school for six months in its dire need last Autumn. She is full of missionary spirit and loves the work.

At present most of the Syrian and Egyptian teachers are capable, helpful and interested.

One hundred and fifty pupils are in the school this year of whom fifty are boarders. I wish that you could have gone with me from primary to secondary grade, and then to the third and fourth year rooms. The children are learning not only from school books but from the Bible as well. Character building is going on. These girls are being taught the value of truth which the Easterner sadly needs, as well as how to read, write and count. They are learning neatness and personal cleanliness, which should make a difference in some of the future homes of this land. Indeed this school is a centre of influence for good which can hardly be overestimated. If a nation can rise no higher than the ideals of its womanhood, then such schools should in time make over the Sudan.

### At Doleib Hill.

Some good people in the West after visiting missions in the East express disappointment at the methods used. Instead of founding schools, they seem to think that missionaries should wander out somewhere and gather groups of natives around them under a spreading tree, and so preach the gospel. I thought how delighted such ones would be could they visit Doleib Hill and go with Mr. Oyler, the ordained missionary there. Their ideals would be realized, sometimes even with the spreading tree, oftener without, for trees are not plentiful in that country. One evening while walking over to Ofado Village we met some young men on the way and they stopped to talk. After a few minutes of ordinary conversation, Mr. Oyler asked whether he might have a little service with them to which they willingly consented. They all squatted in their tribal fashion and he presented Christ to them, closing with a word of prayer. The entire service did not last more than ten minutes. They listened quietly and reverently and during prayer bowed their heads. We then went on to the village and soon fifty men, women and children were gathered about us and another service was held. This is only an illustration of what is continually being done there. The work at this station is among the Shullas, a race of primitive savages—tall, straight and lithe—of very fine physique. The men wear wonderful head dresses, no clothing but a cloth or skin, and except in villages around the mission not even that, and ornaments and charms galore. They are a proud people, considering themselves superior to all others, including the white race. They are ignorant—have had no written language until the missionaries gave them one—lazy, untruthful and immoral, but independent and brave.

They are friendly with the missionaries and in the course of fifteen years have been influenced considerably by them. Mr. Oyler treats them much as a father would treat his children. He has learned that the Oriental always recognizes justice and respects one who deals justly more than one who deals generously. He rules them with a firm hand and impartially and they realize that he is their friend. He sometimes assists in the dispensary when the doctor is hard pressed and will do anything to help the people among whom he is working.

Mr. Guthrie, who is a graduate of Ames College, has charge of the industrial department which includes gardening, building, brick making, repairs of buildings, and a little store where the workers in the department can trade.

From ten to fifty men are employed according to the amount of work to be done. At sunrise the workers assemble in a large tukl and there either Mr. Guthrie or Mr. Oyler has a Bible lesson and prayers with them. They are questioned on the lesson of the previous day and are expected to give intelligent answers which they are quite able to do. Then tools are given out and they go to their various jobs until twelve-thirty. A rest is given until three-fifteen because of the intense heat. They then work until sundown.

In the busy season garden produce is sent to Taufikia and Malikal every day. It is necessary for Mr. Guthrie to weigh or measure this before it goes and when the boy returns, the money must tally with the quantity sold. If a piastre is lacking the whole account is to go over, for one piastre missing today means two missing tomorrw if the discrepancy is not noticed.

While we were there three new tukls (native houses) were being built for dispensary in-patients and brick making for the new church was going on.

Mr. Guthrie's work is very trying, because of so much trouble-some detail which should be done by a competent native foreman. Trustworthy Shulla workmen are, however, few, so Mr. Guthrie does patiently what comes to hand hoping thereby to better the people. He goes steadily on day by day in spite of his discouragements and ill health. Malaria, the great enemy of that country, has him in its grip, and all he does must be accomplished by a great effort of will.

Last, but by no means least, is Dr. Wilkerson's medical work at the Hill. At the dispensary there is a daily attendance of between fifty and sixty. I shall never forget my first sight of these people sitting on the floor patiently awaiting his or her turn. A short service of five or ten minutes is first held and then the Doctor gets to work. In the Annual Report for 1916 the number of treatments for three months is given as 4,500 representing not less than 500 different people. As I said before in reference to the Boys' Home, this statement conveys no idea of the meaning of such work—the filth of the people, their abyssmal ignorance of everything sanitary and the loathsomeness of the diseases from which they suffer. They come with noses eaten away, part of the mouth gone, eyes diseased and infectious sores galore. We were warned not to touch anything because of infection and yet the doctor works day after day—his wife with him much of the time—fearlessly and faithfully.

One day a baby was born and the night after was cold for a tiny stranger who had no clothes. The doctor feared for the little life so he got up from his bed and took to the dispensary a cloth and papers to wrap the baby in. The mother was so grateful that she named the baby for him.

The Shullas are a proud and not very grateful people. But they do at times show appreciation and say that he is "bigger than the wind and better than the rain."

He is at present the only doctor for a population of 200,000 and people sometimes come 150 miles for treatment. When Dr. Lambie went on furlough the medical work at Nasser stopped. Dr. Wilkerson is far from well and besides is suffering from his eyes to such an extent that he cannot use them to read or write. If he is compelled to give up, a district the size of Pennsylvania, for which this mission is responsible will be without medical aid.

Nasser much to our regret, we had not time to visit and so were unable to see the Smiths and their work.

The wives of the missionaries at Doleib Hill are by no means idle. Each woman has a small child, often not well, and a house to look after. Mrs. Wilkerson, who is a trained nurse, helps her husband at the dispensary and is an extremely valuable assistant. She works quietly and skillfully and no matter how loathsome the suffer may be, she never flinches.

In the short time that Mrs. Oyler has been back from furlough she has gathered together a class of small boys and is teaching them the Bible. She hopes that this class will grow into a Sabbath School. She also teaches a woman who is now almost persuaded to accept Christ. The women are less approachable and are harder to interest than the men.

Mrs. Guthrie does all that she can to assist her husband but with a baby just one year old has not much time for anything else. Little Dorothy was desperately ill with malaria fever when we were there.

I feel that I must say a word about the interesting work which we saw at Atbara. Eighty pupils are in the school there consisting of Sudanese, Egyptians, Syrians, Greeks and Italians and ranging in age from five to thirteen. It is in charge of a young Egyptian who is doing good work and is most interested.

The church has a membership of twenty-six and the attendance at service is between fifty and sixty. They meet at present in the school house but hope soon to have a church. The ground has been purchased. The pastor is a fine type of man and was educated at Assiut as was also the teacher.

The impression an outsider gets of the Sudan Mission is that it is woefully undermanned and that the force is totally inadequate to the opportunity. The people at home have no conception of the difficulties their representatives in this part of the world have to contend with, chief of which are the enervating climate and, along the Sobat, isolation, meagre and unsatisfactory means of transportation for supplies, and consequent expense of the same, unskilled and inexperienced help and malaria. We were urged to go when we did because soon the cool season would be over. You will wonder what the hot season is like when I tell you that during the two weeks we were at Doleib Hill the lowest maximum was 94 degrees government record. One day the mercury went up to 104 degrees and another to 103 degrees. In Khartoum our lowest maximum was 91 degrees. Think what it must be to live and to work and raise children in the wilting heat of the later months. One often hears that the Sudan is not a white man's country. That simply means that conditions are against him. He must always be giving out and never taking in, consequently, as a rule, he wears out more quickly and, therefore, should not be compelled to do another man's work as well as his own.

If this mission is to take advantage of its tremendous opportunities, if it is to be a real force in the evangelization of this part of the dark continent, the church at home must send more workers with proper appliances to do the work. The missionaries are efficient, faithful, and hard working and uncomplaining. What remains undone cannot be laid at their door. The responsibility is with the home church.

### AN AFTERNOON'S VISITS.

By Miss Aulora McIntyre.

THE METHODS and sources of the training of the new missionary are many and varied. Her work for the first few years has a two-fold purpose, that of helping her in acquiring the language and acquainting her with the customs and habits of the people, their home life and conditions, and at the same time winning their confidence and love, giving help and instruction as she may be able and thus paving the way for future usefulness among them.

It was with these purposes in view that we new missionaries at the station were advised by the senior missionaries to set aside some time each week to go out into the village and visit the homes.

It was not without a measure of anxiety and fearfulness that we at first entered the homes, conscious as we were of our limited Arabic vocabulary and lack of experience, but the people were unfailing in their generous oversight of our mistakes and crudities in using the language, smiling sometimes at our blunders and sometimes correcting them. I believe that these very things served a purpose often of awakening a sympathy and warmth on their part toward us as well as warming our hearts toward them. So it was not long until anxiety and timidity had vanished and we looked forward to our "calling day" as one of the pleasant occasions of the week.

It was on one of these afternoons that we called in a Coptic home. The place was as dirty as possible, a little crowded room, earth floor, and a few articles of furniture, among them an iron bed, the only one I ever saw in the Sudan. Its curtain was of much the same color as the floor. As the first course of refreshments, sweetened water was served in a very grimy glass. This was followed by a second course of turkish coffee. This was served in the tiny cups which she had had some difficulty in finding among the clothes in the bottom of a disorderly ward-robe in the same room. The coffee was a cross between Turkish coffee and cinnamon tea—so it was evident that probably the last guests had been served cinnamon tea made in the same little gebina or earthenware pot. A little bit of excelsior protruded from the spout serving as a strainer. This was the home of little Kul, one of our day girls. Kul was quite pleased to act as our guide to the next home we wished to visit, that of Zachea, a little Moslem day girl. Though this was a better class of home, one at once felt the atmosphere of ignorance and darkness. Zachea was a bright, attractive girl and dressed as well and as much in modern style as any girl in school. So the mother was rather a surprise. She had evidently been warned of our coming so the court was freshly swept as was evident from the large pile of dirt lying in one corner which was removed while we were there. The little sitting room was neat and things quite presentable in the common Egyptian style. She wore a dress of very thin white China silk, made in the usual mother-hubbard fashion with a lengthy train. Her hair was braided in the many thread-like braids of the Sudanese and she wore huge rings in her ears. They were evidently too heavy for her ears so were tied in front to a braid of her hair. Her lips and eye-lids were painted a dark blue color and she wore neither shoes nor stockings. We were served candy, nuts, two kinds of native cake and soda water. The cake is like highly seasoned pie crust, so short that it crumbles easily. Bairam, one of their big feasts was just past and they always have a copious supply of feast cakes for guests after a feast. Owing to limited conversational powers we had much time to eat which we were obliged to do every minute if we would not offend.

She seemed rather aggrieved because Zachea had been in school three years and this was the first call she had had from a missionary.

At a third place, a well-to-do Egyptian home, we found quite a crowd of native women calling. This is a very strong Moslem home from which one of our brightest and most advanced day girls came. They sat around smoking their cigarettes but seemed to take no offense when we declined, and seemed pleased when we accepted the coffee and nuts which were brought in. The husband is an educated Moslem holding a good government position and he dresses in European style, but he is very fanatical. He came more than once to the school and demanded that his daughter should not study the Bible, but when asked if he knew what it taught he said he had never read it. He was persuaded to take one and read it and returned later to say that he found no harmful teaching in it. He has since taken his daughter out, presumably for the purpose of marrying her, but we know that she has a deep love for the Bible and has many of its truths stored away though she may not be permitted to read it. She gave evidence of her love for Christ though she would not have been permitted to declare it.

In another home a poor old Turkish woman, blind and helpless, told us a pitiful tale of the horrors of the Mahdi's days, when her husband, a Turkish soldier was punished by having both legs cut off. And one frequently sees in the markets and on the street corners poor beggars having one arm and one leg, gone or some other horrible evidence of the fiendish practices of that time.

In this home as in the others we were duly refreshed with various beverages. However widely the homes may differ in furnishing and other details, this oriental hospitality is the same in all, Sudanese or Egyptian or Turkish, Moslem, Copt or Christian. On our next visit the woman noticed that we were amused at the pranks of a tiny baby monkey in the room, and as we were taking our departure we were urged to take the little thing with us.

In a Sudanese home we found chickens and pigeons sharing the quarters with the family. Here were several wives and numerous children. Our visit was much appreciated and to express their pleasure we were sprinkled profusely with cologne—rather to our surprise as this was the first time we had been so welcomed.

Needless to say on "calling day" supper was hardly appreciated.

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## A FEW FACTS ABOUT JIENG (DINKA) WOMEN.

**By Mrs. William Scavell, C. M. S. Missions.**

UNTIL THREE years ago most of them had never seen a white woman, except a few in the village near her, who had seen lady tourists on the boat.

Before that no work was possible amongst them, because of the suspicions with which the white men missionaries were regarded by the natives. In the early days of this mission one of the reasons why missionaries had come here, I believe, was supposed to be because they could not get wives at home!

I had great hopes of getting women and girls together to meetings or classes, but found that they, even more than the men, were most averse to any innovation, unless they were well paid to submit to it. All the Jieng (Dinkas) hold on tenaciously to the customs and ideas of their forefathers, and are too indolent and self-satisfied to wish to change.

As far as I have been able to form an opinion, they seem to be in most respects very superficial in character, excepting as regards an eye to the "main chance," and to "looking after number one"—these traits are most deeply ingrained in them. But their fear of death, their sorrow at the loss of relatives, their love for their children all seems to me to be very superficial and evanescent. They rejoice and they mourn very noisily, and with great abandon, but they very quickly recover themselves and are able to smile again after bereavements. The mothers, too, are apparently very fond of their children, and yet if the care of them requires the least self-sacrifice, they appear to do what pleases themselves, regardless of whether the child has to be neglected or not. They have not the faintest conception of any love other than animal affection; or of unselfishness; or of gratitude; hence it is more than difficult to get them to grasp anything of the love of God, or the wonderful sacrifice of our Lord Jesus Christ. Many of them laugh heartily when they hear it for the first time, and think it is like one of the queer fads of the white men. It does not touch their hearts in the least, and most of them are absolutely indifferent to it.

Their spiritual destitution is very great. Their religion is animism, and they ascribe all illness to either an angry spirit, or to the evil eye. Hence last Sabbath as I walked through the village here I saw a crowd of women exercising the evil spirit which had taken possession of a young married woman, and had given her what appeared to me to be pleurisy. These other women were lightly beating her on the head with wisps of grass, and singing some kind of incantation song over her, and then brushing the evil spirit up into the air and away at intervals, with shouts of laughter. Finally they took a chicken and knocked its head on the ground in front of the woman until it died, and then one woman pursued by all the others, ran away with the dead chicken and, the spirit was supposed to have gone with the dead bird. This, too, after having lived within ten minutes walk of the mission station for ten years. They love their old ways.

These Jieng women have an important place in the tribal scheme and great influence over the men. The ridicule of girls of his village has helped to hinder at least one boy we know of from becoming an enquirer.

## THE SUDAN SPECIAL, 1917.

**NOTE:—The uncertainty of mail from foreign countries made it advisable to make partial preparation for the Sudan Special through missionaries at home on furlough and those having at one time been in the Sudan. Their response was cordial and prompt. About the time we had entirely given up hope from the Sudan because of the delay by censorship as well as other war conditions a fine lot of copy came from Dr. Giffen. He had gathered it from all points in the Sudan mission field which means a wide range indeed. Our feelings are that of deep gratitude for all that has been contributed for this issue. Writing with the thermometer 105 degrees in the shade in the Sudan is beyond our conception of discomfort. We are necessarily late with this 84-page issue. We much desire for the Sudan Special an appreciative, sympathetic and generous reading and may the results of this study make for greater interests in that far away land, rich with opportunities for our Church in her foreign mission field.**

**—Eds. Women's Missionary Magazine.**

SUDANESE WOMEN ATTIRED AND ORNAMENTED FOR A SPECIAL OCCASION.

# FOREIGN MISSIONARY CORRESPONDENCE.

## INDIA.

**Mrs. E. F. Stewart, Sialkot, India, Editor.**

### HUSSAN BEEBEE.

Sialkot city streets are a little narrower, a little dirtier, a little hotter than any other streets, and the houses are so tall, and the stairs so steep, and the Indian ladies who live behind the curtains so unresponsive, it was with a sigh of real relief that the Miss Sahiba turned from it all and entered the Memorial Mission Hospital. She passed through the brick building to the little garden court yard behind with its few little trees, a few droopy flowers and a certain amount of shady coolness; by contrast with the hot world outside it seemed a paradise. In a shady corner, sitting on a little white cot bed was a small elf of about six years, dressed in the little white cotton shirt provided by the hospital for poor patients. She was peering out wonderingly at this strange new place through her tangled hair that she had stubbornly refused to have combed. She was so picturesquely interesting that the Miss Sahiba said to a passing nurse, "Who is this wee thing?" The nurse replied, "A little waif, brought in here off the streets with fever." "Do you think I might have her when she gets well?" was the next question. "I should think so, she seems quite friendless" the nurse answered.

The Miss Sahiba approached the child who shrieked with fright at the sight of the strange white face coming near. In America the children are told "the black man will get them," but in India the *bogy* is the "white woman."

Her story was this: A very poor Mohammedan family started on a journey to another part of India to see if they could better their condition, the little girl was ill and troublesome, she dropped asleep while they rested in Sialkot City and they cruelly deserted her, left her alone, sleeping under a tree beside the road. Poor lamb, how she wept and stormed when she wakened. She was not a meek child by nature. She demanded to be taken instantly to her people and of course nobody knew where they were. She still had fever, so some one took her to the Mission Hospital and left her there.

Her friendship was not easily won, but a wonderful American doll, native sweets and like gifts soon brought a certain amount of friendliness, and she would now smile when the Miss Sahiba appeared, and was ready enough to make eager appeals for more things that her childish heart fancied. But when the Miss Sahiba asked if she would go home and live with her she promptly refused saying in a very decided manner that she meant to always live in the Hospital. She was told that the hospital was for sick people, not well ones, but this didn't move her; rules were made to be broken if they did not chance to suit her Royal Highness.

At last she consented to visit the mission house, and soon preferred it to the Hospital. She at once became a great pet with the servants and all who lived in the house, her imperious little ways were amusing and altogether she was rather a charming little person to have about, so full of life, interested in everything and everybody. She was decidedly naughty and most bent on having her own way. She could not be left alone in the mission house so the Miss Sahiba would take her to the Hospital for the hours she was in the city working and bring her home with her when the day's work was done. She enjoyed the daily drive very much and announced that the buggy was never to be taken out unless she was in it. One night, after Hussan Beebee was safe in bed and sound asleep the Miss Sahiba went to see a friend. At ten o'clock a messenger came in haste begging her to hurry home as the child had wakened and was screaming and crying and nobody could do anything with her. She had wakened, discovered the absence of her friend and was decidedly annoyed, so made such an outcry that the whole place was aroused. When asked why she was so naughty she said, "Don't you remember, I said the horse and buggy were not to go out unless I went too? That is why I made such a fuss."

HUSSAN BEEBE AS SHE WAS FOUND.

But a day came that brought tragedy. It was a holiday, a great Mohammedan festival was on and the people from the villages were flocking to the city. It seemed a perfect day, golden sunshine everywhere, the garden paths were enticing to little feet and Hussan Beebee ran about here and there looking like a gorgeous butterfly in her fluttering scarlet veil. The Miss Sahiba settled to desk work glad to be free for a little from the chattering tongue and hindering little fingers, not knowing how soon she would long in vain for the troublesome little presence. Roused at last by the unusual length of the quiet she hurried into the garden only to find it as still as the silent, empty house. Exactly what happened was never known. She may have wandered off to the city herself or she may have been coaxed away by some of the Mohammedans passing along the road in front of the garden, we only knew that she was gone and the brightness of the day was darkened. She had twined herself about all hearts and we were inconsolable. The police were informed and we advertised and searched in vain. She had disappeared as though swallowed up, and there was a great blank. Life seemed a very dull, uninteresting thing with no eager little girl to claim every spare moment with her naughtiness or sweetness. Slowly hope died, as not a trace of her could be found.

But one day, quite six months after she disappeared, when the Miss Sahiba was passing through a Mohammedan section of the city, she saw Hussan Beebee playing in front of a tall, brick house. She hurried to the door, but when she arrived there the child had disappeared and there was only a group of men to be seen. She asked them where the little girl was that she had seen playing there a moment before. They calmly assured her that there had been no little girl there, that she was mistaken in thinking she had seen one. Then she asked leave to go into the house and see if she could find her, but this was refused. She then spoke seriously to the men, telling them that this child had been stolen from the mission house, that the police were searching for her, and that if their house was reported as harboring her there would be trouble for them. They were rather alarmed as they have a wholesome fear of the police and do not like to get into trouble with the government, so one of the men said he would go into the house and see if he could find her. In a moment he appeared leading her by the hand. She was very pleased to see the Miss Sahiba again and willingly went with her. The men claimed she had run into the house when she saw the lady coming, pretended they had never seen her before. She said she had been living in that house since she left the mission bungalow, but could not give a very clear account of how she got there. She had been well cared for by some one, was well fed and had new clothes on. After this experience it seemed safer for her to go to boarding school. When asked if she was willing to go she said, "Oh yes, I want to go to school and learn to read a book, but I am not going to be a Christian and you needn't think it." Her Mohammedan instincts had all been strengthened by her sojourn among Mohammedans. They had very evidently been teaching her about her own religion.

Such an array of things as she gathered up to take to school with her, just such useless, beloved bits of trash as your child clutters up the house with. The train journey was a new experience and a great delight, she sang happy little songs all the way there; but the great school building and the strange faces were too much for her, she wept wildly and insisted on being taken back to Sialkot. Miss Campbell soon won her heart and Avalon school took first place in her affections. After she had been there a few days Miss Campbell said to her, "Hussan Beebee, what work shall I give you to do? You know all of my girls have to work." The child replied, "Miss Sahiba, please give me the very hardest thing that there is to be done, something that nobody else wants to do." She thought a moment and then said, "I think you had better let me scrape the kettles in which the food is cooked, that is the hardest thing that I can think of." So that became her work, and very merrily she performed it, singing like a lark. She was not particularly bright in books, but had an original turn of mind and a strong, resolute nature.

Her Sialkot Miss Sahiba in the meantime, had gone on furlough, and from time to time she received letters from the little school girl in India telling of happy, busy days and confidently asking for this and that and the other thing to be brought her from America, the land of wonders, to her childish mind. Many of her requests were granted by kind friends at home. East Liverpool, Ohio, sent little dishes made in one of their own potteries; Oskaloosa, Iowa, sent the coveted doll with clothes that unbuttoned and hair like Louise Scott's; Pittsburgh, Pa., sent bright, pretty cotton goods for a frock; there were many things in the boxes to delight the little heart, for her story had been told about over the home church.

Miss Campbell wrote of the change that had come in Hussan Beebee. She had been two years in school now, and had learned to know and love Jesus, and was as whole heartedly for Him as she had been against Him. She was pleading to be allowed to confess Him before men by baptism and church membership. There are always perplexities connected with Mohammedan converts and we kept putting her off, telling her we would decide soon. Eager, intense little life, we dreamed dreams of future usefulness for her, but He had not called her to serve Him here. While the Sialkot Miss Sahiba was on the seas returning to India, the terrible fever that we dread so laid hold of this little one, and after a few burning days and nights and a time of wild delerium she was at rest. This was the news that met the party from America on arrival in Bombay.

HUSSAN BEEBE AS SHE WAS AT AVALON SCHOOL.

The tenderest care was given, all that love and skill could do was done, but He had called her to be with Him. It is such a common story, the death of a child. Most of us have little loved ones with Jesus, so safe in Him; let our grief be for the countless little ones who have never heard His precious name. We know with an assurance beyond the reach of doubt that little Hussan Beebee is not dead, only taken from the peculiar dangers that must have beset her here, and is with "Him that liveth and was dead and is alive forevermore."

This little Mohammedan girl, laid to rest as a Christian child, is sown as a seed in the sure and certain hope of the resurrection to eternal life. But oh! the millions of little Mohammedan children for whom the light has not shined! Mothers of little children this story is for you. Has India's little ones no appeal? Your own children have much in Christian America, but India's childhood is hopeless. May our hearts be stirred to work for them and save them in their tender years before they have hardened into the bigotry of Mohammedan manhood and womanhood. God give us tender hearts that shall not be able to bear to have the little ones perish. Remember the love that redeemed us, the value of souls as He sees them and "suffer the little children to come."

JEAN MORRISON.

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After visiting Nagasaki, Hong Kong, and Singapore we were not so shocked by some of India's queer customs, neither were the odors half as offensive as those in China. Nevertheless we are continually seeing and hearing new and interesting characteristics of the people among whom we have come to live. The low flat-roofed mud houses of the Punjab have very little of the artistic charm we saw in the thatched huts of southern India, but the people are dressed in the same gay colors and adorned with as many bracelets, anklets, and finger, toe, ear, and nose rings.

We are living this winter with Rev. and Mrs. E. E. Campbell at the Christian Training Institute bungalow. All the missionaries' houses are built with thick brick walls, large rooms, and high ceilings to protect us from the summer heat. Incidentally this same protection keeps out the warmth of the sun in winter, so that we are in continual state of shivering during these months when the thermometer registers thirty-two degrees.

According to the rules and regulations of the mission we are laboring with the language five hours a day, under the instruction of a Hindu who is endowed with a superfluous amount of curiosity. It really isn't safe to leave any new article in a conspicuous place unless we wish to spend an hour answering questions about its every detail; and if we object to giving him a list of purchases and prices, the wisest thing is not to go to the Bazaar.

I trust that you will not infer from the above remark that we indulge in extensive shopping, for even though the desire to do so be strong, neither Marshal Field nor Joseph Horne is on our "tonga" line. Here in the English section of Sialkot, there are several importers of European "antiques." The majority of these articles must have been in vogue when our grandparents were courting. Among them we sometimes find a few rarities which our eyes coveted in childhood and which are of necessity, our choice. Yet we are very thankful for these crude stores which furnish us many a little comfort.

The first week here we were invited with Dr. and Mrs. Holliday for dinner, at the home of Iman Din, the Boarding Master of the C. T. I. Being ignorant of the customs, we had expected to sit on the floor and partake of the meal with the family. You can imagine then our surprise to see out on the verandah a small table with china, linen, silver, and all the other appurtenances. On closer inspection we discovered that these were the identical ones that we had been using, and were then informed that it is always custom for our Indian hosts to borrow our table ware, since dishes and knives are luxuries with them. Our first course was the typical Indian dish of rice with a potato and meat-curry stew. Even though the latter is very offensive to both my olfactory nerves and my palate, I managed to give the appearance of heartily enjoying it. With this they served chapaties, the native bread, of meal and water kneeded and patted into large flat cakes and baked on a slab over the fire, or sometimes in earthen ovens. The next course consisted of a pudding of cereals sweetened with sugar-cane, seasoned with raisins and small pieces of cocoanut, and decorated with a little tinfoil. This was really very delicious but like the other course was served too generously. Though the only words that we could say to them in Urdu were "The dinner is very good;" yet the kindly expressions of their faces and their cordial manner together with Mrs. Holliday's interpretations, made us feel the hospitality they were extending to us. Before leaving they asked for a word of prayer and thus, though our lips had no common means of expression, our hearts were all united in thanks and praise to Him, Who makes of all nations one people.

(MRS. D. E.) MARTHA PAYNE ALTER.

## EGYPT.

**Minnehaha Finney, Editor, Tanta, Egypt.**

### GORDON'S INFLUENCE OVER NATIVES.

**(Egyptian Gazette).**

Sir River's tells the following story about his reputation. "I once traveled with an Italian Bishop who was on his way to Khartoum to Rome. I talked to him about Gordon, supposing that there could be little in common between a man of Gordon's somewhat narrow evangelical views and a Roman Catholic prelate, but the bishop expressed the greatest admiration for him. I asked him if he could account for the cause of Gordon's extraordinary influence over the natives of Africa. To my surprise he simply replied, or replied simply, 'His chasity.' The possession of this quality, which was absolutely incomprehensible to the Arab seemed to raise him to the position of a mysticle and almost divine character."

The name of Gen. Gordon is one never forgotten in Egypt and the Sudan. He was a man of prayer.—ED.

The string of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand,
    But still I wait
For the messenger of God who cometh late.

I see the cloud of dust rise in the plain,
The measured tread of troops fall on the ear;
The soldier comes the empire to maintain,
Bringing the pomp of war the reign of fear.
    But still I wait
The messenger of Peace, he cometh late.

They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night,
From many a mosque there comes the call to prayer
I hear no voice that calls on Christ for light.
    But still I wait
For the messenger of Christ who cometh late.

Yet dawn is near; for all the hearts of men
Look for the prophet who has been foretold;
After the Mahdi comes another One,
The prophet Jesus, so their moulvies hold.
    But still I wait
The messenger of Jesus cometh late.

We call him saint and hero, here who fell
That England might possess that land for God.
Died the heroic spirit on that day,
Where with his blood he soaked the thirsty sod?
Must he forever watch and wait
For the Soldier of the Cross who cometh late?

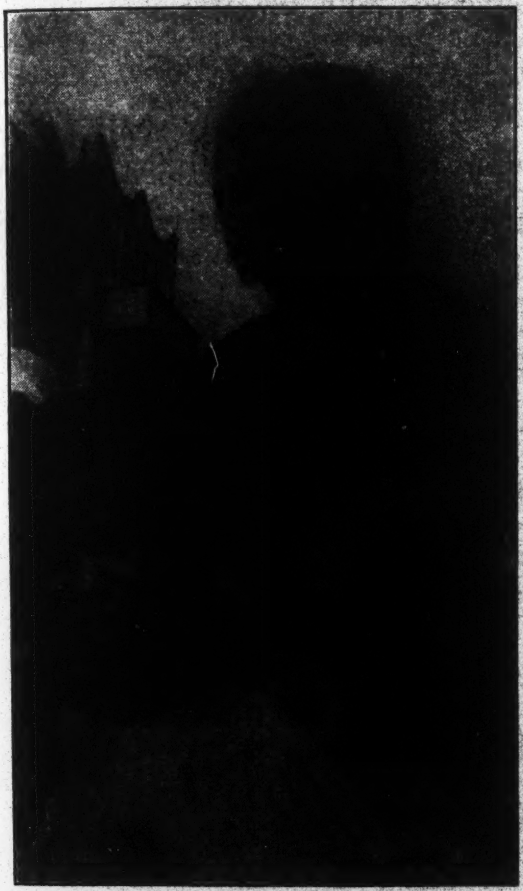
—Anon.

Taken from "Uganda to Khartum," Alburt Lloyd.

### "RAGS AND TATTERS."

There they go, scurrying around, dodging each other back and forth, round and round; Rags nearly had Tatters that time, Tatters doubled on Rags and gave him a dig, causing poor Rags to double up, but he instantly straightened up and went for Tatters then they came to grips, twisting, turning, rolling, pulling and tearing each others rags. Tatters, tears the cap from Rags and pitched it away, Rags gripped the sleeve of Tatter's coat and nearly tore it out, they went for each other with their teeth, just as Rags was getting a victory they stopped. Why? The policeman is coming round the corner. Rags picked up his torn cap with his toes and walked demurely in one direction. Tatters watched the cause of the scrimmage lying in the gutter; it was a discarded cigarette end.

Until recently quite a large business was carried on by certain boys and girls of the city in gathering up these castaway cigarettes, then the authorities forbade it. Anyone found systematically picking up the used ends of cigarettes is arrested, and the homeless ones are placed in homes and are being taught a better way of earning their daily bread. Many of these young people have never known a home, have just grown up, like weeds, in the abodes of vice and immorality.



"RAGS AND TATTERS."

A woman was lying ill in the hospital the result of her evil life, she had a little daughter and while in the hospital she asked a friend to take the little girl to the home for the friendless children, saying, "she must not grow up like us, we do not want her to lead the life we are leading;" and while neither of the women had any intention of giving up the life, they wanted the little girl to become a sweet wholesome woman; both of these women must still have had the divine spark alive in them.

How lovely it would be if we could continue the story of Rags and Tatters and tell how these two small boys became transformed and were given their chance in life and how they made good, and how Rags became "Robert Welldone" and Tatters "John Noteworthy," and how hard they worked overcoming the evil of their early life, and how they cared for the waifs and strays and made good homes for them and how through the influence of Rags and Tatters, (now Mr. Welldone and Mr. Noteworthy) the whole community was reformed and the children trained to be good citizens of no mean city. Where is the Dr. Banardo for Cairo? Who is Dr. Banardo? Almost everyone knows about this great physician who gave himself and all that he had, to feed, and clothe and save friendless boys and girls in the great city of London. And thousands of these boys are grown up into strong men and are helping to fight their country's battles with steadfast hearts and true. Will someone help to save Cairo's children? (MRS.) A. E. ZWEMER.

### THEBES PRESBYTERIAL.

The Women's Missionary Presbyterial of Thebes Presbytery was held at Kenna on February 23, 1917. Thebes Presbytery covers a very long stretch of territory—from Assuan at the first cataract in the south, to Tanta, about 260 miles to the north of Assuan. There are five churches in the Presbytery having missionary societies, four of which take part in the Presbyterial, though one of the four has never had a delegate present. They send a report and a paper to be read as part of the program. The largest society is in the Kenna church where there are some very wealthy families. They reported a membership of 80, a general yearly offering of $125 and a Thank-Offering of $46.87. The next largest society at Qus, has 60 members who are largely among the poor of the earth. They report a general offering of $15 and a Thank-Offering of $25. Our Luxor society has a membership of 50, none of whom are wealthy, and had a general offering of $32.50 and a Thank-Offering of $38.13, making our total Thank-Offering $110. The Assuan report did not arrive in time, but they have no Thank-Offering. The little church at Mishta reported a membership of 35, eleven of whom are active in visiting and holding meetings in the homes of the village. They say they have a meeting each month and an offering of about 50c. at each meeting.

You know the women in Upper Egypt go out very little, so that not many delegates go from one church to another, but the meeting goes to Qus, Kenna and Luxor in turn, so that the women in each church have a chance every three years. This year we took five teachers and five girls from the school, besides two women from the town with us, and two came from Qus. We had two sessions, morning and afternoon, and the church was quite full both times. There is all the regular business of such a meeting to be done and we usually have two papers along religious lines and one giving missionary news. Then there are songs by the school girls, generally a dialogue along home missionary lines, and the Thank-Offering service. Each society divides its general contributions at home, but the Thank-Offering is designated by the Presbyterial. Ten dollars each was given to the work of Synod along six different lines, and $50 for self-support. That money is used for helping small churches and providing evangelists in towns where as yet there is no church.

We have so far had no Egyptian missionaries to tell us about their work, as we have missionary speeches at home. But this year one of the members of our Luxor society has gone to be a Bible woman in Khartoum, which is in Egypt's foreign mission field, the Sudan. So next year I hope we can have a letter from her. Our monthly missionary meetings are a means for keeping up and increasing the interest of our women in the work of extending Christ's kingdom, and I am sure that the mere fact of sending a report to the Presbyterial helps to keep the societies enthused even where they cannot send delegates.

Any description of our day at Kenna would be incomplete without telling of the two big turkey dinners we were served in the homes of two of the members, one at noon and the other at night. They, with the refreshments served in two other homes where we called, and considered with the fact that we left home at six a. m., returning at midnight, and having no rest in between, made the day strenuous to say the least.

IDA WHITESIDE.

Luxor, Egypt, Girls' Boarding School.

## TESTIMONIES TO SOUL-WINNING BY SOME OF THE COLPORTEURS.

Colporteur Yusuf: I know some persons who want to be saved, and have taken from me some books. They are R. M., D. T. and family, and S. A. family. Many of those who are living in my surroundings are in need of Christ. I promise henceforth to pray for them and try to draw them to Christ, as my chief aim is that God may be glorified amongst us.

Colporteur Daif Gayed: God let me to continue friendship with a nice man in D. D. until he was born again, and joined the Protestant Church. God also let me to know the tax collector of a village called B. W. He was a wicked man and disliked all religious books. He had spent about twenty years in drinking every night, but eight months ago he promised to give up the use of strong drink. He was born again, and bought nearly all the printed messages of the Nile Mission Press. His condition is far better than before I knew him. He is working in his native village as a preacher.

Colporteur Garas Luza: While passing through B. in C., the Christian brethren met together, and among them was a Moslem called M. After speaking together, singing, and praying, I began to tell the said person about Christ, and I found in him a great desire to know Jesus and His salvation. I think this is due to often being in the meeting. I shall pray incessantly to win this man to Christ.

Colporteur Mattyas: The Power of Christ in the Book. Once I passed by a town called A., where three Moslems were sitting. After I had saluted them, I offered them some books. They answered, "Do you wish us to be converted to Christians?" I said to them, "Can these books convert you? Then they must have got power from above, because no one can change the heart of a man except God Himself, Who has the power over hearts." They said, "Our minds are perplexed, when we look through such books." I said to them, "Can these words printed in these leaflets affect you so?" I leniently and pleasantly spoke to them and prayed to God in my heart. After that, they said, "For your sake, each one of us will take a book and have a look at it." It happened that I met them again, and this time they bought from me some large and small books such as "Al-Hidaya," "Sweet First Fruits," "Banner of Banners," "New Born Turk," "Al-Mutarahat." Their frowns were changed to smiles, and every time I meet them now, I find joy and pleasure upon their faces. The word of God acts upon their hearts, for it cannot return void.

### Fruits Not Yet Ripe.

A real Moslem engaged at a Doctor's office at B., asked me to give him the book containing the Imitations of Sermons read in mosques (Our Khutbas). I sold him a book of our Khutbas printed in our Press, and he paid me its price. It happened that he met me once again and said to me, "The Book speaks about Christians and Moslems, and explains to Moslems the sin of Adam and his sons, and that Christ is the Saviour from this sin." I said to him, "Do not you know that the Quran testifies that Christ is the Saviour and Intercessor by saying about Him, 'Exalted in this world, and in the Last Day He will be of those who are brought near.'" He was convinced, and began to buy one book after the other, and to read it carefully. I used to ask him what he understood from each book, and explain to him more. I am waiting his conversion in the near future, and then there will be great rejoicing among the angels of heaven over a sinner repenting.

* * *

What more is needed? Appeals for funds? (We do need funds). But is it not best to leave off just here, on this keen note? "Give me children or I die." It cannot be said too often that the whole objective of this little mission (not an independent one in "splendid isolation!" but co-operating with and serving all), our whole objective is:

The Birth of Spiritual Children.
The Nurture of Souls thus born.

ARTHUR T. UPSON,
Supt. of Publication and Colportage.

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I will speak of the colportage work carried on in Egypt. I have twelve men under my direction, but a share of the working expenses and part of the books are supplied by each of the C. M. S. and the American Mission, the Nile Mission Press being "senior partner." I extract the following details from the Annual Report, which I submitted to the Joint Colportage Committee at its Annual Meeting on 27th of April:

| | |
|---|---|
| Number of Colporteurs | 12 |
| Villages and towns visited | 1,689 |
| Single Copies of Books sold | 30,280 |
| Total Value of Sales | L. E. 460 |

The following are some of the reports sent in by the men during the year under review:

1. Bulus, recounting "Informal Meetings with Groups of Men" and also very large sales. "In afflictions, distresses yet always rejoicing." 2 Cor. 6:4-10.

Leaving E. on Monday morning I sold books in M., where I had arranged to spend the night. Here I met with about fifteen men of the sort "that cannot discern between their right hand and their left hand," and sat and talked with them until six in the evening. Then at night about sixty men gathered and we had a meeting, and for about an hour and a half I stood up in their midst explaining to them the atonement and the way Christ came to save us. And what God requires from us after He has saved us. We then went to bed, but believe me, my brother, God knows 'tis true, my brain was throbbing and I could not sleep at all. We rose at daybreak (5 a. m.) and went to the next village, but alas, my fever increased, and by half past ten I had to stay to rest at an evangelist's house, having severe chill and giddiness as well as fever. Next morning, being somewhat better, I insisted upon riding my donkey to Luxor. We crossed the stream in a ferry boat, but on leaving the boat my donkey fell in the river. Fortunately my saddlebag of books was not injured, and, after a good deal of trouble the donkey pulled himself out of the mud. At Luxor, where I am known, I sold to the value of P. T. 150 of books. After Luxor I went to Qus and took necessary remedies, and am now rather better, for which I greatly thank God. This is the explanation of my delay in sending my report.

Note by the Superintendent—"How many English workers even would have testified for Christ all the afternoon and evening with the fever upon them, and then gone to Luxor and sold 1d., 3d. and 6d. Gospel books and tracts to the value of one pound and ten shillings in one day only? His weekly report sheet is then marked 'rest of the week at home sick and fatigued.' His life challenges us to 'be up and doing.' "

2. Mattyas on "Moslems buying Books refused by all the Christians."

One day when I was at the village, I visited all the Coptic Christians and showed them my books, but they refused to take any, and I was very vexed. After offering special prayer to God I visited the headman of the village, who is a Moslem. He turned over the books expressing great surprise at the controversial ones, saying that he had seen nothing like them. He paid me 3s. for the books he had bought, and then began to open and read aloud one of them called, "The 20 Khutbas." This is a collection of twenty separate tracts for Moslems, and they are bound together and sold at the cheap rate of 5d. the volume. He was very pleased with them, and this book led him to desire God's word for himself so that when I saw him next time he asked me to buy a copy of the Bible to read by himself.

3. "Our N. M. P. Khutbas open the heart of a Moslem to a full presentation of the Claims of Christ at the Colporteur's next visit."

A Moslem named Ahmad bought the whole twenty Khutbas from me, and when I visited him the next time I asked him what he thought of them. He said that he was very pleased with them since they discussed certain facts which he had not previously known. At this I praised God. Then I explained to him the way of salvation and the meaning of Christ's intercession for us, and of the Holy Spirit of God, and that God the Father, God the Son, and God the Holy Spirit are one; also that Christ has three offices, viz., He is Prophet, Priest and King. At all this he was pleased, and said he would tell it to all the people he knew.

4. "Preventing a hard pressed Christian from apostatising to Islam."

Once I visited a Christian named Hanna, who was a clerk to a Moslem. He bought from me a number of books, all controversial ones, because, said he, "the Moslem Sheikhs come around me trying to get me to apostatise, to deny Christ and become a Moslem." While I was talking with him, two of the Sheighs referred to came up, and we at once began a discussion upon Adam and his disobedience, also upon the salvation offered by Christ. I explained to them what are the necessary qualifications of a Saviour and a Mediator, i. e., he must be sinless and not of human origin, etc., until the case for the Sheikhs got weaker and weaker, and the poor weak Christian became more and more encouraged to stand firm. Finally they left, and then I prepared to travel. Hanna, however, would not hear of it and forced me to stay the night with him. I did so, and read parts of many of the books to him, explaining them as I did so. In the morning I went on my way rejoicing. He concludes his report thus: "The simple word which is but a white speck on a great black sea of sin does, however, save those who wash their garments in the Blood of the Lamb. To Him be Glory." Amen.

# EDITORIAL.

*Before thee Lord a people waits*
*To praise thy name in Zion's gates,*
*To thee shall vows be paid,*
*O Thou the hearer of prayer*
*All flesh shall unto thee repair*
*To seek thy gracious aid.*

* * *

### THE SUDAN SPECIAL.

We are greatly pleased with the contributed articles to the Sudan Special Study. Our readers will find this issue of interest and value. Readers of this interesting mission field have no idea of the difficulties presented every day. It will be of much importance to the missionaries in our Sudan Mission if the story of their daily life finds its way, through the pages of the Magazine, to every home. We have but a meagre appreciation of the task.

None that go complain of the difficultties. The appeal is always the needs, more laborers, more equipment which should be read by us as more self-denial, more prayers, more money.

May this issue be read by many with the better understanding of what it means to do work in the Sudan. And when the women study this subject may there arise from this much new information that which will bear much fruit in the days to come.

* * *

The canvass for new subscriptions to the Women's Missionary Magazine is the most encouraging in interest and results of any undertaken. When in every home in the Church there will be a subscriber to the Women's Missionary Magazine, more interest, more prayers, and more generous and enjoyable giving will be the result of a persevering missionary zeal.

We hope that the Convention at Sterling, Kansas, will be notable for many rich experiences. The report of the best year for the Magazine is one that is eagerly anticipated.

* * *

Sorrow and death has been known recently in the Local Committee of the Sterling Convention.

Mrs. Wellman a few months since buried her mother.

Mrs. J. W. Duff's husband died a few days since. This sorrow has made a great loss to the Convention. Mr. Duff was one of the great good men of the Church. We can only pray that the same love and trust that made their lives so happy in mutual Christian service in this world will continue in God's providential leadings to the fulness of joy and trust in the end.

* * *

Miss Lois Buchanan for seven years a missionary to India is enroute home for her first furlough. Sorrow has come to the home of Lois, in the death of her estimable noble Christian father. On the eve, almost, of her return to the joys of that lovely home, death came and Rev. W. J. Buchanan was called from time to eternity. Those knowing the charming influences of that godly home will mourn with Lois that the meeting of the father with his missionary daughter has been postponed until the one great event, in the Father's house, shall be made a reality.

We sorrow with Mrs. Buchanan and the entire household; we rejoice also with them that they are counted worthy to suffer and endure.

* * *

We have just received word from Miss Mary J. Campbell and sister, Bessie, of Pathankot, India, near at home landing. Everyone will be glad to have the following:

Pacific Ocean,
S. S. Nippon Maru, April 25, 1917.

My dear friend, Mrs. Moore:—

The Lord willing we hope to reach San Francisco by noon tomorrow. We left our dear Punjab February 12 and have been traveling as rapidly as possible ever since.

It will be good to reach terra firma once more and to have a corner in which to put our boxes and hang up our clothes.

Our hearts are full of gratitude to our Father for bringing us home in safety, through these troublous times. Not many people travel these days except missionaries, the soldiers of the Cross, anl the other kind of soldiers who go out to fight the battles for their kings and countries.

We are in a heavy gale tonight and even at the end of the journey many have succumbed to sea sickness.

One little lady wanted to see a storm and it seems her request is being granted.

It is nearly mid-night so must get into my berth. I know you will be glad to hear of our arrival, hence these few hurried lines.

With much love,
Mary Campbell.

Home address: 1350 Harrison Street, Topeka, Kans.

* * *

### AN AFRICAN TRAIL.

The text-book for 1917-18, *An African Trail,* is different. It does not deal with history, nor geography nor statistics. It does not follow the conventional form of mission study books. Miss Jean MacKenzie was requested to "write a textbook on the approach of the Gospel to primitive peoples—*An African Trail* is the result."

The author says: "This is a book about a neighborhood—a neighborhood like many others in the forests of equatorial Africa. It is a book about a tribe, one like many others of the tribes of the Bantu people of Africa. It is a book about an adventure—an African adventure which repeats itself wherever the Word of God makes entrance into a neighborhood and addresses itself to those tribes. * * * This book is an account of the impact of the Word of God, in a Bantu dialect, upon the hearts of some of the tribes of the Bantu."

The story is as fascinating as any tale of fiction. Like the trail through the jungles it is full of unexpected turns and great surprises. The truth of the Gospel is verified again among the African people. "If any man be in Christ Jesus he is a new creature." When these black people join the "Tribe of God" they become new creatures. The change is noticed in new customs, new aspects of dress, new thoughts, new schools, new neighborhoods—indeed "all things become new" in the African neighborhood, when Jesus enters in.

The response of the people of West Africa to the Gospel message within the last few years is one of the marvelous records of missionary history.

Since our denomination has a work in another African neighborhood we shall find great pleasure in studying *An African Trail.*—A. P. W.

* * *

The many, many kind appreciative letters received by the editor and treasurer of the Magazine is wonderful in influence and good cheer. The task and anxiety incident to making a monthly missionary periodical is made lighter by kind words.

We take this opportunity to say, "Thank You" for all the lovely glad messages that have come to us during the past months of our endeavor to increase the circulation of the Magazine.

## LIFE ANNUITY FUNDS.

Among the rank of the members of the General Missionary Society, there is a large number of women who are wage-earners and dependent upon their own efforts for a livelihood and another larger class of widows and others whose incomes come from inherited money. To both these classes, the first because they must save something from their annual receipts for the future, and the second, because they must find safe investment for their principal, the Board of Directors of the Women's General Missionary Society presents the following plan which has been adopted by the Board and which is to be presented to the Sterling Convention for indorsement. We feel that all United Presbyterian women who have estates which they must arrange for during their life, ought to remember the work which the Lord hath committed to the women of the Church. No Board has the same claim upon the money owned by the women that the Women's Board has. We therefore venture to ask that all women in making their wealth should give the work of the women of the Church preference over that of any other Board of the Church, because the money will be handled entirely by women and to be used for the education and training of women and children in this and other lands, along Christian lines. All women who have to live on income must be sure that they have safe investment for their principal. We have therefore decided to offer Annuity Bonds divided in four classes:

Class No. 1, where the annuitant is under forty years of age, pays 4½%. Class No. 2, where the annuitant is from forty to fifty years of age, pays 5%. Class No. 3, where the annuitant is over fifty and under seventy-five, pays 6%. Class No. 4, where the annuitant is seventy-five years of age, or over, pays 7%.

Life Annuity Funds will be accepted and bonds issued in any amount from $50 to $50,000, and will bear interest from first of month following date of receipt of money, as long as annuitant lives. Interest will be paid promptly, semi-annually. Bonds will be issued in the name of the annuitant or any other name desired, thus enabling any one to provide an income for a friend. The rate of interest will depend upon the age of the person named in the bond. See reference above to Classes 1, 2, 3, and 4. The money invested in a Life Annuity Bond of the Women's Board of the United Presbyterian Church is protected by the corporate strength of the Board, making such bonds absolutely secure.

Among the reasons for urging the purchase of the aforesaid Annuity Bonds are, it is a safe investment without any risk or trouble to the investor and at her death, the principal of the bonds will be used for whatever department or departments of the work of the General Missionary Society that the annuitant may desire. All lawyer's fees, Court charges, collateral inheritance taxes and other expenses incident to the settlement of estates will be saved and the entire amount in full goes to the exact place designated by the donor of the money. We urge prayerful consideration of this plan to all the women of our church. By adopting it, it may be truthfully said of everyone who has a share in it, "Her works do follow her."

WOMEN'S BOARD COMMITTEE.

# THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER.

2828 Perrysville Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

### A NEW CHANNEL OPENED.

(A Correction).

On the second page of this number of the Magazine you will find a corrected copy of the article by the above title, first published on the front page of the April Magazine.

Read it carefully and prayerfully and consider what you personally can do to place the name of one whom you wish to honor and to keep in remembrance, upon the list of Life Directors of the Women's General Missionary Society.

We trust that a number of names will be presented at the May Convention in Sterling, Kansas.

Do we have sanction of Scripture for memorials? Thirty-four instances of memorials are given in the Bible—in both Old and New Testaments—such as:

"Write this for a memorial."

"This stone shall be a memorial."

"This should be told for a memorial."

"Prayers and alms are come up for a memorial."

God's people are safe in undertaking anything upon which is written, "Thus saith the Lord."

### HO FOR CAMP GORDON!

First Camp established specially for United Presbyterian girls in connection with a Summer School of Missions.

Where? Wilson College, Chambersburg, Pa.

When? June 28-July 5, 1917.

Camp Leader? Miss Ida B. Little, Young Women's Secretary of Women's Board.

Why? To interest, to inspire, to stimulate, and to promote greater efficiency in mission work.

What? Study classes, conferences, methods, lectures, sterioptican views, receptions and recreation.

Who? Officers and members of societies, leaders of Juniors—all who need the spirit of old Northfield.

Speakers and Instructors: Mrs. Montgomery, Misses Prescott and Peacock, missionaries, etc.—program much the same as at Northfield, Mass., in July.

#### What Can Be Said?

Place: Beautiful.
Expenses: Moderate.
Instructors: The best.
Companionship: Safe.
Recreation: Enjoyable.
A Vacation: Helpful all the year.

Notice: Watch the Young Women's Department of the Magazine for information from the Camp Leader.

### DON'T YOU CARE?

They are dying by tens! Do you know it?
Dying without the Light,
They know not Christ as their Saviour;
His cross is hid from their sight.

They are dying by hundreds! O hear it!
In chains of ignorance bound;
They know not their need of a Saviour,
The Saviour Whom you have found.

They are dying by thousands! Believe it!
Oh! what are you going to do?
Your Saviour cares for these lost ones,
And longs to bless them through you.

They are dying by millions! Yes, millions!
All over the world's wide lands:
In Egypt and India and China,
Can you sit with idle hands?

Dying while you are sleeping.
Dying while you are at play.
Dying while you laugh and chatter.
Dying by night and by day.

Some do not know they are needy;
Some of them care not at all;
But some of them hunger for Jesus,
Yet know not on whom to call.

They grope for a light in their darkness,
They call on their gods for aid,
There is no one to tell them of Jesus
And the sinners' debt—which He paid.

None—did I say? 'Tis an error,
For God has a few lights out there!
But when it's not three to a million,
Oh!—won't you begin to care?

### WHO? OH WHO?

There are 25,000 districts in the world, each containing 25,000 heathen, that are not reached at all by Christian missionaries of any denomination. This means that there are 625,000,000 people who are now beyond all Christian effort.

In their spiritual darkness they are crying, "Who? Oh who? will hasten and bring us light?"

### The United Presbyterian Foreign Mission Fields.

#### Punjab, India.

Population, 5,433,095.
Number of cities and villages, 9,374.
In 404, Christian services are held.
In 8,970, no services are held.

#### Egypt.

Population, 9,000,000.
Number of cities and villages, 2,963.
In 288, Christian services are held.
In 2,675, no services are held.

#### Sudan (Our Part).

In length, 3800 miles.
In width, 1200 miles.
Mission stations: Doleib Hill and Nasser.

### The Home Mission Field. (Latest Estimates).

#### By Miss Kinzer, Home Board.

10,500,000 Negroes.
4,000,000 Mountaineers (one-half needing work).
650,000 Mexican in United States.
450,000 Mormons (increasing rapidly).
300,000 Indians (one authority gives 330,000) one-half non-Christian.

Immigrants. Fully one-third of population is of foreign birth or parentage.

Population of United States, 100 millions.

23 millions are Protestant Christians.

13½ millions are Catholic.

Over sixty millions outside of any church.

(Probably 5 to 8 million of these are children under ten years of age).

There are about 65,000 Indian children of school age. 17,000 of these are unprovided for in any way by Government, public, day, or church schools.

12,100,000 children in the United States are not connected with any Sabbath School.

### "WITHOUT CHRIST."

#### How Fast the Natives are Dying!

| | |
|---|---|
| Every moment | 1 |
| Every hour | 60 |
| Every day | 1,440 |
| Every month | 43,000 |
| Every year | 500,000 |

Who are to answer for this loss to Christ's Kingdom? Who? Will God require them at our hand? Will He?

Listen! O son of man, I have set thee a watchman—therefore thou shalt hear the word at my mouth and warn them from me. Ezekiel 33:7.

#### We Have Heard!

Are we "faithful watchmen day and night," or are we "keeping silence" by our indifference?

### TWO VISIONS.

#### First.

Jesus with sweet, tender voice, full of anxiety, urgently crying to His people:

"Go ye into all the world and preach the gospel to every creature!"
"The King's business requires haste!"
"Work! For I am with you!"
"Without me, ye can do nothing!"
"With me, all things are possible!"
"Go work today in my vineyard!"

#### Second.

A great sea of faces so gaunt with hunger for the Bread of Life: eyes big with hope: hands outstretched: voices crying, "We have waited, oh so long!"

"We are dying so fast!" "Come and help us!"

*Listen to voice of Conscience!* "How much longer must they wait?" "Give ye them to eat."

### SUMMER SCHOOLS OF MISSIONS AND CONFERENCES, 1917.

(As Reported to Date).

Northfield, Mass., fourteenth session, July 10-17.

Chambersburg, Pa., (new Northfield) first session, June 28-July 5.

Winona Lake, Ind., thirteenth session, June 23-30.

Boulder, Colorado, eleventh session, June 13-20.

Chautauqua, N. Y., tenth session, August 27-September 2.

Mount Hermon, Cal., twelfth session, July 16-21.

Minnesota, eleventh session, June 14-20.

Oklahoma City, sixth session, June 3-10.

Denton, Texas, fourth session, June 10-15.

Tulsa, Okla., first session, May 27-June 8.

Sterling, Kans., fifth session, August 19-26.

Dixon, Ill., eighth session, July 30-August 4.

Franklin, Ohio, third session, August 6-12.

Wooster, Ohio, fifth session, August 17-24.

Monmouth, Ill., fourth session, July 20-29.

Xenia, Ohio, second session, August 12-19.

Tarkio, Mo., seventh session, July 20-29.

New Wilmington, Pa., twelfth session, August 10-19.

Princeton, N. J., fifth session, July 14-21.

Montreat, N. C., fourth session, July 8-16.

Mountain Lake Park, Md., first session, July 29-August 6.

What may justly be said of all Summer Schools? "A thousand different thoughts: One fixed purpose; to inspire, to recreate, to develop, to reconsecrate."

Wanted! Notices of Summer Schools of Missions and Conferences, with places, dates, programs, advertising bulletins, names of leaders and instructors and interesting facts. Send promptly to Mrs. Mary Clokey Porter, 2828 Perrysville Ave., North Side, Pittsburgh, Pa., Chairman of Summer School Committee of Federation of Women's Foreign Mission Boards.

#### Important Question.

Reader: Where are you going to spend your Summer vacation?

If you desire—

A vacation that satisfies—

A vacation that stimulates to missionary zeal—

A vacation that fits you for the Master's work—

A vacation that blesses self and others—

A vacation that lasts all the year—

—plan to spend the time in attendance upon one or more of the Summer Schools of Missions.

### FEDERATION OF WOMEN'S FOREIGN MISSION BOARDS "BULLETIN."

Four pages of that "indespensable" magazine—The Missionary Review of the World—are set apart each month for communications from the Woman's Federation.

The April, 1917, number gives the Constitution, as amended and adopted at the Annual Conference held at Garden City, L. I., January, 1917. The By-Laws adopted will appear in the May magazine.

#### The Missionary Review of the World—What Can Be Said Of It?

It has had a continuous and successful history for thirty-eight years.

It is the only magazine published in America which brings into view the whole world, at home and abroad, and reports on the work of all the branches of the Christian Church.

It is a magazine of information and inspiration, which serves as a treasure-house for all Christian workers in the home churches and on the mission fields.

It is the most widely quoted missionary magazine in the world.

It is world-wide in its outlook, evangelical, independent, interdenominational, spiritual—a clearing house for missionary information, and for tested methods valuable to leaders of all classes.

It should find a place along side of the Women's Missionary Magazine, on the library table of every home in our United Presbyterian Church. Why not?

Terms: $2.50 a year. ($2.00 in clubs of five). Single copy, 25c. Published monthly.

Send subscriptions through Miss R. Elizabeth Milligan, Literature Secretary of Women's Board, Room 903 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

### SENIOR LIFE MEMBERS.

**March 17th, 1917, to April 19th, 1917.**

**$25.00 Each.**

1. Miss Elizabeth Woods, Kirkwood, Ill. Bequest of Mrs. McClymonds.
2. Mrs. Edward C. Read, Philadelphia, Pa.
3. Mrs. S. B. McBride, Sewickley, Pa. By her husband, Rev. S. B. McBride.
4. Mrs. R. R. Davison, Kirkwood, Ill. By Mrs. C. M. McClymonds.
5. Mrs. B. D. Hill, Kirkwood, Ill. By a friend.
6. Mrs. Martha Gordon, a member of W. M. S., 2nd, Washington, Iowa.
7. Miss Margaret Blair Smith, Pittsburgh, Pa. By Y. W. M. S., 2nd Church, Pittsburgh, Pa., in memory of her mother, Mrs. Margaret Blair Smith.
8. Mrs. Raymon M. Kistler. By W. M. S., 11th Church, Pittsburgh, Pa.
9. Mrs. Charles T. Woods, Sewickley, Pa.
10. Miss Mary Watt, New York, N. Y.
11. Mrs. Raitt, of First Seattle.
12. Mrs. Edward Fried, N. S., Pittsburgh, Pa. In memory of her son, George Fried.
13. Annie C. Lillie, Milford, Mich.
14. Mrs. C. F. Milholland, Pittsburgh, Pa. By Ladies' Aid Society of Brookline Boulevard.
15. Mrs. James Stirling, Pittsburgh, Pa. By Ladies' Aid Society of Brookline Boulevard.
16. Mrs. M. E. Laughlin, Mt. Washington, Pittsburgh, Pa. A member of 9th Church, Pittsburgh.
17. Miss N. J. Oliver, Livermore Pa. By her brother, Mr. J. M. Oliver.
18. Mrs. Mary Cowden Walker, New Bedford, Pa. By her son, J. Alfred Walker.
19. Mrs. Etta Melville, Traer, Iowa. By a friend.
20. Mrs. Jos. G. Lambie. By W. M. S., Sewickley, Pa.
21. Mrs. Robert M. Baldridge, McKeesport, Pa. By her husband, Mr. Robt. M. Baldridge.
22. Miss Margaret Davidson, Wellsville, Ohio. A gift from W. M. S., Wellsville, Ohio.
23. Mrs. J. C. Kerr, Slippery Rock, Pa. By her husband, Mr. J. C. Kerr.

**Correction.**

Mrs. Sarah A. McAllister, member 6th Church, Chicago, made life member by her daughter.

Mrs. J. B. Hill,
Treasurer.

FIVE OR MORE NEW SUBSCRIBERS FROM EVERY CONGREGATION FIVE

# YOUNG WOMEN'S DEPARTMENT

**Edited by the Young Women's General Secretary,**
**Miss Ida B. Little, 132 Allison Ave., Washington, Pa.**

**MOTTO: "TRUSTING IN HIM."**

**AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."**

**YOUNG WOMEN'S SPECIAL WORKERS:**

Miss Roma Beatty, Pasrur, India.
Miss Edna Jean Giffen, Cairo, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Ruth M. Eddy, Cairo, Egypt.
Miss Christianita Totten, Henderson, N. C.

### NEW SOCIETIES.

Oklahoma Presbyterial. Guthrie Y. W. M. S.

Allegheny Presbyterial. Mars Y. W. M. S., 7 members, President, Miss Wilda Irvine, Mars, Pa.

Ohio Presbyterial. College Corner Y. W. M. S., 18 members; President, Miss Mary Douglass. Fair Haven Y. W. M. S., 17 members; President, Mrs. Mary Laird, Camden, Ohio. Richmond Y. W. M. S., 20 members; President, Miss Fannie Crubaugh, 1312 Main St., Richmond, Ind.

Philadelphia Presbyterial. 3rd Philadelphia, Fitzerald Y. W. M. S., 17 members; President, Miss Mary Ross, 103 W. Jefferson St. North Philadelphia Y. W. M. S., 15 members; President, Miss Alma Ramsay, 1910 Brown St., Philadelphia, Pa.

Hudson Presbyterial, E. 187 Street, "Kate Hill Circle," 11 members; President, Mrs. E. F. Hammel, 2494 Morris Ave., New York City.

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### CHAMBERSBURG, PA., JUNE 28-JULY 5.

Where is Chambersburg? And what is to be there? Chambersburg is southwest of Harrisburg and a little northwest of the historic Gettysburg battle field. It is the home of Wilson College. But what is to be there? The following explanation will answer most of your queries:—

You of the East, particularly those of Pennsylvania, our churches in Wheeling, W. Va.; Baltimore, Md.; Washington, D. C., and Wilmington, Del., and possibly some in New Jersey will be glad to know of the new Northfield Summer School which is to convene in Chambersburg on the days mentioned above. This "corner" is calling attention to it for the benefit of the young women of our denomination.

It is to be a foreign missions conference and will be managed much the same as the one in Northfield, Mass. The program will be as nearly as possible the same as that to be given at old Northfield in July. There will be daily Bible classes by an expert leader; daily lectures by Mrs. Helen Barrett Montgomery—the mere mention of her name bespeaks something good—who will use the foreign text-book, "An African Trail," as basis of lectures; a Normal Mission Study Class; a class on the Junior foreign book, "African Adventures;" a class in methods as relating to missionary societies and possibly other classes. Besides, there will be inspiring addresses, vesper services and social good times.

The limit of the Conference as to numbers will be about six hundred. The headquarters will be the Wilson College buildings. Tents may be provided for those who desire them.

Several denominations will be represented.

"Camp" is the name of the group as

we find it at "old Northfield." Although located in buildings, this name will be retained for the groups in Chambersburg. Each denomination will form a camp. Our name will be "Camp Gordon" in honor of our first foreign missionaries, especially Miss Elizabeth Gordon, who was our first single lady missionary. If we cherish aright the memory of this godly woman, we will make the camp worthy of notice, not only in numbers, but by our earnest enthusiasm and devotion.

The Young Women Secretaries have already been notified of this conference—those in the districts spoken of above—and have been asked to send notice to each congregation in their Presbyteries announcing dates, purposes, etc. Further information is to be sent out as soon as possible. In passing, let it be noted that our camp colors will be blue and white, the colors of our Women's General Missionary Society.

Elect your delegates early and send names and addresses of same to the undersigned who will have charge of Camp Gordon.

Our denomination is rated high by other denominations as to our loyalty to the cause we represent. This will be one of our testing times. Can we prove that we are what others think we are? Let us rally to our colors!

Ida B. Little.

## THE RESPONSIBILITY OF THE INDIVIDUAL MEMBER.

The Missionary Society is, as a whole, what each individual member is. The more efficient the members are, the more far-reaching the work of that society. And just as certainly, a society that contains even a few indifferent members, is not an efficient unit.

The individual members should really, from the highest point of efficiency, be classified according to usefulness. While this is usually done, we do not often stop to reason why. The work, social, membership and all the rest of the committees are nearly always chosen with an eye to the fitness of the persons. We find in nearly every society members who are especially fitted to serve the Social Committee, to plan entertainments, to exercise hospitality; others, who utterly failing in that, are splendid on the work committee; others to whom the parliamentary proceedings can be intrusted.

In short, when the individual member finds what suits her, what she can best do for the best interests of the society, she should feel responsible for that work. This choosing with reference to fitness in work is the most important step to be taken in fixing the responsibility of the individual member. They know what they are expected to do.

Unless a society is very large, every member should be given some definite work to do; in other words, be on a committee. Very often members drop out of a society because they have nothing definite to do. This is especially so in Young Women's Societies. Perhaps the true gravity of the work is not as real to them as to older women. At any rate, something to do holds and interests them.

The next step for the members after knowing what they are to do, is to do it. That implies regularity in attendance, for the members cannot report work accomplished or in progress, nor be stimulated by competition, nor actually work without regular attendance.

Another very important thing in a society is loyalty to officers. How often we have read of heads of big corporations voicing the necessity of just that, especially in crises—but an everyday necessity just as surely. Petty jealousies have been the cause of much friction, and while they are unfortunate enough in any kind of organization, unfortunate is too mild a term when the condition is found in church work. Naturally, leaders should be careful to push forward good workers in their turn.

So it seems that each member is responsible for her attendance, for the work she does, for her loyalty to officers, and for her inspiration to her coworkers.

Gertrude R. McLain,
Wheeling, W. Va.

# FOREIGN DEPARTMENT.

**Mrs. H. C. Campbell, Secretary, 6410 Beacon Street, Pittsburgh, Pa.**

Copy of Miss Maconachie's letter about the sinking of the Steam Ship "Worcestershire," Bibby Line, on which she was a passenger going home to Ireland on furlough, via the Cape. She sailed from Colombo, Ceylon, on the 16th of February.

Missionary Home, Colombo,
February 20, 1917.

"You will see in the papers before this can reach you that the 'Worcestershire' passengers had to get into the life boats about an hour after we sailed. All have escaped but three of the crew (lascars), who were killed in leaving the ship, and getting into the life-boat. The ship doctor was also in this boat, but he jumped into another life boat. We are so thankful that he escaped, he was such a fine big fellow, a Canadian. The boat should have sailed on Thursday, and we went on board with all of our luggage that morning, but owing to a big cargo of rubber and tea, they were not ready to leave the harbor until 10 o'clock Friday night. We went to bed soon after with an easy conscience, and I don't suppose that we had more than got asleep, when we were awakend with what seemed a pretty loud bang. We got up hurriedly and soon heard the loud command, "All hands on deck." Even then we did not think from the sound of the explosion, that it would be necessary to leave. However we pulled on dressing gowns, and ran to deck to find the life-boats ready to be lowered. There was not a word or sound to be heard, but the orders of those in charge of each life-boat. I may just say briefly that 'the valley' is no place of fear when the loving Father is with us. The 91st Psalm never left me all the long night, particularly the first verse. I knew that we were under His shadow. I have no regrets over this new experience, even though my luggage has all gone. I landed at the pier in a night gown, dressing gown, shoes, but no stockings, one hair pin in my hair. Every one has been so good to us in the Home, and even strangers are sending in clothes to us. I cannot form any plans yet. We are going to Dr. Parker's, Madura, possibly staying there about a week to get clothes made, then go on to Kodaikanal, where Miss MacDonnell has a lot of friends. If America is not dragged in, I may go around that way after all. We considered going that way when we came to Colombo, but every one advised the Cape route. When I have time I will write more. Please let Dr. Caldwell know, and you might send this to the Gurdaspur people.

"There is great enquiry going on here, and some of the harbor officials are getting into great trouble by not sending help to us more promptly. There is great indignation on Colombo."

Every one who reads the foregoing will offer a prayer of gratitude to our Father Who so lovingly preserved the lives of our dear Miss Maconachie and her friend and for giving them the peace that passeth understanding during the long thirteen hours in an open boat on the tossing waves of the mighty deep. They knew they were under His shadow. Praise His name.

Dr. White and Miss Roma Beatty are safely in the home-land much better than when they left India. All our loved ones there are improving, although Dr. Simpson has been ordered home; her broken leg still giving her trouble.

This leaves Dr. Jongewaard alone in our mission. The only doctor, and less than two years on the field. Pray the Father to send out three doctors and four trained nurses speedily.

Examinations of our schools are over, with fine results. Government Inspectors well pleased and very complimentary about the work. Estimates for ensuing year received. Of course increased prices of every thing means increased estimates. Appeals for the establishment of Girls' Schools in Sargodah and Gurdaspur have been received. What shall we do? What answer shall we send? If contributions to Foreign Departments are now insufficient, will it be right to undertake new work which will increase our expenditures thousands of dollars annually? This is a grave situation. The money for these school buildings is to come from the Indian Equipment Fund. Shall we refuse to take the money or to erect the buildings because we are unable to support them after they are opened, or will you come to the help of the Lord in this emergency? Will you by prayerful effort see to it that the contributions to Foreign Departments of your work are so increased that we will not need to refuse the plea to support these much needed schools for the girls of India? I wish I could read some of the letters that we receive concerning the wonderful work that is being done in the Sangla Hill Girls' School under the consecrated leadership of Miss Jamison. You know the girls are not only taught the elementary principles of education but are also taught all kinds of sewing and house work with a study-hour in the Bible every day. Five of the girls in Sangla Hill School confessed Christ during the year that has just closed. Are these five souls not worth all the money that the women of the Church have put in the Sangla Hill Schools? We expect to present this question to the Sterling Convention and pray that the Spirit may lead the women to take an action according to His will, Whom we all love and serve.

Word has just been receive of the death of Mrs. Hogg, widow of Dr. Hogg, blessed memory, the mother of Miss Rena in care of our Egyptian Mission. We are so glad that the Lord lead the daughter in safety across the stormy waters in time to spend the few last precious days with her beloved mother. Pray for Miss Rena Hogg and all the other members of the family who are so sorely grieved.

You will be glad to know that Mr. Coventry has improved and has been discharged from Columbia Hospital. His physicians say that the climate of Egypt is better for him than any other place and so he is anxious to return at once.

Miss Hosack is down ill with fever in Cairo. Pray for her speedy recovery.

Another cause for gratitude is the fact that Dr. Grant has successfully undergone an operation in Johns Hopkins' Hospital, Baltimore, Md. We now hope that he will go back to Egypt well and strong for his arduous labors in Tanta Hospital.

A letter from Miss Dight, of Khartum North, states that every thing is moving along smoothly in the schools, that our new missionary, Miss McKeown, is beloved by all and is getting good hold of the difficult language. She also tells us that in some unexplained way the lock of the safe refuses to open and that they have had Doctors Giffen and Sowash and everybody supposed to know anything about safes, to examine it but it defies all interference and still remains closed with records and money, etc., in its possession. She adds, "Mrs. Campbell, won't you please get us a new safe as soon as possible?" Is any one ready to send us the money with which to buy a new safe for our school at Khartum North?

Miss Mary E. Thompson, the daughter of President Thompson, of Tarkio, has been elected to go to Egypt. Her cousin, Miss Given, has offered to pay her salary as a memorial to her parents, Mr. and Mrs. Given and the Rev. J. D. Sands, D. D., her brother-in-law. Do you not think that that is a beautiful memorial to send a consecrated live missionary girl to tell the story of Jesus Christ that those who believe may have a place in the heavenly home with these dear ones whose memory is perpetuated, are now living in "His presence."

Miss Kate E. Spencer has been elected to go to India. Thus the Lord has sent another Miss Spencer to take the place of our dear Miss Nannie Spencer who was called home during this year. Pray that both of these young women may be richly endowed with His spirit and be used mightly for the up-building of the Kingdom. Other applications are pending. Names of all elected will be reported at the Sterling Convention.

Pray for all our missionaries who are on the sea at this time, that they may be safely carried all the way home. Pray that the Lord will thrust out all whom He has chosen for Foreign Missionary

Service and that the Boards may be given wisdom to select those whom He has chosen.

Pray that the Sterling Convention may be the most spiritual one we have ever held. Pray that the delegates may travel in safety and that their journey by the way may preach Christ to all observers. Pray that a great blessing may attend the meetings of the General Convention and the General Assembly, so that our entire Church shall be stirred up to greater enthusiasm than ever before in the work which He has honored us by committing to our care.

### TANTA HOSPITAL, EGYPT.

In response to the appeal in the May, 1916, Magazine which asked societies and individuals to select certain rooms in Tanta Hospital which should be named in honor of the living and the dead on condition that certain sums of money would be forwarded to our treasurer, it gives us great pleasure to print the following list of rooms and names of donors and amouts paid at date of writing, April 17, 1917.

Large Ward for Women. By The Women's Missionary Magazine of the United Presbyterian Church, $1000.

Large Ward for Men. By an unnamed gentleman through Rev. J. W. Cleland, Oakdale, Pa., $1000.

Children's Ward. Mrs. George M. Paden Memorial. By Allegheny Presbyterial, $1000.

Laboratory and Drug Room. Samuel Young Memorial. By Bible Class, No. 57, Sixth U. P. Church, Pittsburgh, Pa., $300.

Female Doctor's Office. By Mr. and Mrs. O. S. Johnson, Hutchinson, Kans., $200.

Obstretrical Department. Mrs. Janet Miller Shaw Memorial. By her sister, Mrs. H. C. Campbell, $200.

Double Room for Men. Rev. J. S. Milligan, D. D., and his wife, Jane T. Milligan. By their children, Knox and Margaret Milligan, Beloit, Kans., R. D., $200.

Women's Waiting Room. Mary E. Graham Memorial. By the Women's Missionary Society, 4th Church, Pittsburgh, Pa., $177.

Diet Kitchen for Men's Ward. By Mr. and Mrs. W. L. Taylor, Pittsburgh, Pa., $100.

Diet Kitchen for Women's Ward. By Miss Jane K. Denham, $100.

Diet Kitchen for Men (Second Floor). Mylor C. Wiegering Memorial. By his parents, Dr. and Mrs. D. P. Wiegering, $100.

Diet Kitchen for Women (Second Floor). Bequest: Mrs. Jane Thompson by Women's Missionary Society, Houston, Pa., $100.

Preparation Room. Mary Belle Ross Memorial. By her aunt, Jennie D. Ross, $100.

Men's Waiting Room. John S. Hastings Memorial. By his parents Mr. and Mrs. D. S. Hastings, $100.

Private Room (First Floor). In honor of Mrs. Rebecca Gladden. By the Women's Missionary Society of Knoxville, Ohio, $100.

Treatment Room for Women. By Mrs. Nettie H. Bougher, Columbus, Ohio, $75.

Treatment Room for Men. Mrs. Mary Kamm Crosby Memorial. By Miss Louise Kamm, of California, $75.

"Friendship Sabbath School Class," Ingram, Pa., to purchase a rolling chair, $20.

Private Room (First Floor). In memory of Willard Ledlie Mitchell. By his parents, Mr. and Mrs. J. A. Mitchell, Elmwood Church, Des Moines, Iowa, $100.

Private Room (First Floor). In honor of Mrs. R. L. Brownlee, By Women's Missionary Society, First Steubenville, Ohio, $100.

Private Room (First Floor). In honor of Rev. and Mrs. J. M. Duncan, $100.

Private Room (First Floor). In memory of Margaret Pauline Smiley. By her parents, Rev. and Mrs. W. B. Smiley, $100.

Private Room (First Floor). In memory of deceased teacher, Miss Mary Martin. By Dorcas Class, Chartiers Sunday School, Cannonsburg, Pa., $105.

Private Room (First Floor). In memory of Mrs. Sarah Campbell. By her daughter, $100.

To furnish Dining Room, Mrs. Hugh Kennedy, $200.

For Silver and China, Monongahela Presbyterial, $75.

For purchase of Table Linen, the Misses Emma and Janet Mabon, $50.

To furnish Child's Bed, Mrs. Luella Tidrick, $25.

To furnish Bed in memory of Mrs. Mary Moorehead Mabon. By her sister Miss Margaret H. Moorehead, $25.

For General Equipment, Rev. and Mrs. H. T. Jackson and daughter, $15.

For Operating Room, donation by bequest of L. Ada Welsh memorial, $500.

Words are inadequate to express our gratitude to all the above named friends for their timely and generous gifts to this very needy and deserving institution. We commend them every one to the tender mercy of the great Physician in Whose name Tanta Hospital has been established, that the sick and suffering people of the crowded Delta may find healing for body and soul within its walls.

MRS. H. C. CAMPBELL.

## OUR INDIAN DEPARTMENT.

**Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.**

The reports from the Indian missions are very encouraging.

Tama. Rev. R. G. Smith reports that every child on the Reservation of school age has one-half hour of Bible study each week. Junior Bible Class, No. 1, has an average attendance of 20. Class, No. 2, an average attendance of 14, and individual Bible lessons during the month, 48. In addition to the above our missionary conducts services at the Sanitorium; had an attendance of 22 at preaching and an average attendance of 20 at Sabbath School.

Surely the Word of God will not return unto Him void.

Held one communion service and had one wedding. The donations for Christmas amounted to $77.02. The annual report will have these donations all mentioned.

Simnasho. Rev. W. A. Mathews reports an average attendance for the month of February, 31; pastoral visits, 37; preaching services, 4; Sabbath School, 4; services with the school children four times a week as usual.

Two funerals during the month: one a babe and the other, Lena Patt, the girl who has been sick for some time with tuberculosis. Her faith was splendid. To her own people she spoke of the fact that she was not afraid to die and that she knew that Christ would lead her into that better home. Mr. Mathews said, that one day shortly before her death as he sat talking to her he began to repeat the 23rd Psalm and although speaking was a great effort for her on account of her weakened condition, she repeated the entire Psalm word for word and he knew that "the valley of the shadow of death" had lost its terrors for her. Lena's mother has no use for the Church nor for Christ. The same can be said of the mother's parents. May our prayer for them be that they, too, may be led to know Jesus as their Savior. Her stepfather is Henry Stwyer, an elder in our church. The day before the funeral we had a service in the home. There were 35 Indians present; he asked permission to speak. He told of Lena's effort to encourage him as he tried to serve Christ and said that from this time on he wanted to be more faithful in confessing Christ before men and in getting others to do the same.

Mrs. J. C. Alter sent a parcel post shipment of clothing and pieces for patch work for which we are very grateful.

Warm Springs. Rev. H. T. Jackson is planning to attend the W. G. M. S. Convention in Sterling and is very grateful for the privilege where he can meet with so many workers from different fields and receive inspiration as we catch a glimpse of the success secured by faithful servants of our Lord.

Mrs. Jackson is going to take charge of the work during Mr. Jackson's absence.

# FREEDMEN'S DEPARTMENT.

**Mrs. Ada Kerr Wilson, Secretary, pro tem, 1112 South Avenue, Wilkinsburg, Pa.**

On account of the destruction of the cotton crop by the "boll weevil," and the unusual tornadoes which swept the Southland last season, it was necessary, if we are to make our Prairie farm the success it should be, to change the running methods.

While we will continue to have some tenants on small plots of the ground, we are making arrangements to run a truck garden, raise poultry and cattle to some extent, have a dairy and cannery. By this change, we hope to teach our boys and girls the more modern and profitable ways by which a living may be made.

Dr. Heinz, State Entymologist, of Alabama, declares the "boll weevil," instead of being a detriment to the South, will prove a "blessing in disguise," because it compels the planters to produce other staples than cotton, and by rotating crops, and raising cattle, they will eventually realize more financial returns and incidentially improve the value of the land for farm purposes.

To the generosity of a member of one of our local societies, we are indebted for the larger part of the money needed for necessary equipment to make these changes on our farm, and we are confidently looking forward to the Annual Report of next year, when the records may show that your loving gifts have not been in vain.

Then, too, our Girls' Dormitory at Miller's Ferry is past patching and every wind storm that sweeps over that portion of Alabama, fills the hearts of the teachers and pupils with fear, because the building is likely to be blown away. Then, it is much too small; housing 80 or 90 girls in a place that could only care for one-half that number in comfort. The Board has decided that a new Henderson Hall (Girls' Dormitory) shall be built, if the necessary amount of money can be raised. The amount asked is $4500, and I can conceive of no better investment for this amount of money. The colored people are willing to share in the labor of building, if we can provide the necessary money.

Miss Anna Weir, one of our Knoxville teachers, who spent about eight months in Columbia Hospital undergoing treatment, writes from Madison, Ind., that she turns to the Freedmen's Department first thing when the Magazine arrives. Her heart is still in the work, though she is not, as yet, able to take up her share. Her recovery has been slow, but she feels encouraged, and remembers with loving gratitude all the friends who visited her during her stay in the hospital.

Our Superintendent at the Jubilee Hospital, Henderson, N. C., has resigned, the resignation to take effect May first. Then Cupid has visited our Hospital Superintendent at Miller's Ferry, and her marriage makes the second vacancy in our Hospital work. We are hoping to fill these vacancies in the near future.

A letter from Chase City tells of an unusually wet March, which has tended to reduce both the school and church attendance. The members of the faculty at Thyne Institute, Chase City, are white and are second to none in their various lines of work. This and the complete harmony prevailing both in the school and home life make conditions very pleasant. The mission here, as at all stations, is doing a grand good work and I hope for the interest and prayers of all the societies for both the work and workers.

In this time, when the war cloud has assumed threatening proportions, and the edict has gone forth which plunges the youth of our land into the breech, I can not refrain from quoting from the lips of one, who served as a surgeon all through the Civil War, "There were no braver soldiers than the Negroes; a forward march order met with no shrinking from them, and they faced the canon and fell like heroes."

"Honor where honor is due." They may be called upon to serve again, and we know the descendants of those who were brave in the sixties, will not lower the standard of loyalty to their country.

We are glad to report a slight improvement in Mrs. Yourd's condition. She is able to be down stairs part of the time and while she has not regained the use of her arm her general condition is much better.

# FIELD SECRETARY NOTES.

By Miss Kate A. Hill, Pittsburgh, Pa.

### PRAYER—IT'S POWER.

"Away in heathen lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, every Tuesday, 10 a. m., U. P. Publication Building.

Philadelphia, first Thursday every month, 10:30 a. m., Westminster Hall. Witherspoon Building, Juniper and Walnut Streets.

New York, first Tuesday every month, 2:30 p. m. Room 824 Presbyterian Bldg., 156 Fifth Avenue.

### IN HUDSON, NEW YORK AND NEW JERSEY PRESBYTERIES.

We met in the Second U. P. Church in Philadelphia, on March 14th for prayer. The room was filled with deeply interested and earnest women. I think I have seldom been in a meeting where God's spirit was so manifest. These Philadelphia women decided that they, too, would take a larger share in the work of their missionaries at home and abroad. So it was decided to meet for prayer the first Thursday of every month at 10:30 a. m., in the Westminster Hall of the Witherspoon Building.

On the morning of March 15 I went to New York City. I met that afternoon with the weekly prayer circle in the congregation at 187th Street. These women were just completing their second year as a weekly prayer circle.

Then came two busy weeks in our Hudson, New York and New Jersey Presbyteries. I did enjoy the great city and meeting our pastors and people. I felt their problem was much like ours in India—"People, people, people everywhere. Stony hearts and indifference and sin." I think there should be a very sympathetic bond between the leaders in these congregations and foreign missionaries.

In every congregation, I found an interested few, but I am more and more convinced as I go about the Church, that it is only a few that are "doing their bit." And the others are quite willing to let them do it.

We presented the canvass of the blank "Things to do" in every congregation. We hope for good results as in Philadelphia. You will all hear at the Sterling congress.

A new Young Women's Society was organized in the 187th Street church. A promise of one in Washington Heights. Everywhere I found people praying and working for the Billy Sunday meetings. I think that's the secret of his success. I was glad to be in New York just at this time presenting the work of the Board and our mission fields.

As I was going to New York, I met a friend who gave me a message on "other little ships." When the disciples were out on the sea during the tempest, they prayed only for their own deliverance. The tempest was raging on land and sea and we are told there were "other little ships" with them. They thought only of themselves. But when the calm came, the "other little ships" came safely into the harbor, too. I trust that as abundant showers come to this great city, that the "other little ships," India, Egypt and the Sudan, may come in for a share of the blessing.

In one of the Brooklyn churches a little boy said, "Let's go home; I'm afraid. She's a kidnapper; she wants to take our children to India!"

The two beautiful daughters of my hostess went with me to the car that evening and talked all the time of India and of service there. Next day one of them told her mother, "I must go to India." I wonder if that mother thinks I really am a kidnapper! I think not; I could hear the pride in her voice as she told me over the telephone, "I will not put one straw in her way if she wants to go." It is always thus with these missionary mothers.

It was a great joy to meet old friends and make new ones, and to talk over problems of our work with pastors and others.

On March 30, fifty-six women from fourteen of the congregations in these three Presbyteries, met in a missionary prayer meeting. Miss Elsie Grove, of the Sudan, was present, also. It filled one with great thankfulness to see the earnestness of purpose in those present as they planned that they, too, would take up "their bit" in the work of intercession. So on the first Tuesday of every month the women of New York, Hudson and New Jersey Presbyteries are to meet at 2:30 in a monthly prayer meeting. This meeting is to be held in the Presbyterian Building, 156 Fifth Avenue. Here and in Philadelphia the Presbyterians have given us the use of their Assembly Room for our monthly meeting.

I am now in Pittsburgh for two weeks before I go West to my father and sisters. Every day in the East brought its own "bit" of joy and opportunity.

# JUNIOR DEPARTMENT.

**By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.**

MOTTO: BE YE DOERS OF THE WORD, NOT HEARERS ONLY.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH.

### ACT QUICKLY!

**Junior Life Membership List Still Open.**

Rush the money, name and address to your Presbyterial Treasurer so she can forward same before Sterling Convention Special Car leaves Pittsburgh on May 9th.

X-Ray machine is looming large in the near distance as our Junior 25th Anniversary gift, for the saving of the bodies as well as the souls of Egyptian children.

In taking up an enterprise one naturally asks the questions, What is the object of it? What is to be accomplished?

Now in our Junior Missionary work let us ask ourselves:

1st. Is there a good reason, based upon a real need, for the existence of the work?

2nd. Is the work well organized?

3rd. Does the work harmonize with other organizations of the Church?

4th. What good results has the work accomplished?

5th. Do the conditions of the work indicate a broader and increasing usefulness?

Will you, reader, write me an answer as you see it to any one or all of the above questions, and especially if you are not doing active work for the children, will you write and tell me *why not?*

### THE "WEE" MAGAZINE.

**The Junior Missionary Magazine is published at Pittsburgh. Send all orders to Miss Carrie Reed, Editor and Business Manager, 1806 Bedford Ave., Pittsburgh, Pa.**

**Subscription price, single copies, 25 cents per year; in clubs, ten or more, 15 cents per year. Send orders promptly.**

"A WORK THAT REQUIRES NO SACRIFICE DOES NOT COUNT FOR MUCH IN FULFILLING GOD'S PLANS."

"ONE OF THE MOST EFFICIENT MEANS FOR STIMULATING MISSIONARY ZEAL IS THE PERIODICAL WHICH SHALL PRESENT THE NEEDS OF THE WORK AND KEEPS ITS READERS IN TOUCH WITH THE WORK."

# LITERATURE DEPARTMENT.

**In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.**

**Mission Study Text-Books and Helps, 1917.**

**Foreign—Senior.**

World Missions and World Peace. Board, 57 cents; paper, 35 cents.

How to Use "World Missions and World Peace." Price, 10 cents.

Girls' How to Use, "Maid in America." Price, 12 cents.

Set of Charts and Posters, 30 cents.

Outline Map of the World, 17 cents.

**Foreign—Junior.**

Soldiers of the Prince, 30 cents.

The Guide for "Soldiers of the Prince" is included in the text-book this year.

Set of Paper Dolls, "Children of the War," 30 cents.

Set of Flags of the Nations, 30 cents.

Peace Buttons, 5 cents each, 50 cents per dozen.

**Home—Senior.**

Old Spain in New America. Cloth. 57 cents; paper, 35 cents.

Teacher's Supplement for "Old Spain in New America." 5 cents.

**Home—Junior.**

Children of the Lighthouse. 30 cents.

Teacher's Manual for "Children of the Lighthouse." 10 cents.

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Prayer Cycle, 10 cents each; $1.00 per dozen.
Bamba. 10 cents each.
Our Sisters in Egypt. 13 cents each.
Master Builder on the Nile. $1.50 each.

In the last Magazine we announced the foreign study books for 1917-18, "An African Trail" and "Adventures in Africa," both written by Miss Jean Kenyon Mackenzie.

The new home study book is "Missionary Milestones," by Margaret R. Seebach. It is a study of the Reformation in its influence on civil and religious liberty and home mission activities in America. It consists of a series of life stories of great Protestant Reformers of American religious pioneers and epoch-making Americans, and of more modern home mission workers.

The prices will be the same as in former years; 35 cents in paper and 57 cents in cloth.

The Junior home study book, "Bearers of the Torch," is written by Katherine R. Crowell. The key-note of this book is the story of Martin Luther, ending with his great work of translating the Bible, thus "Lighting the Torch" for the world. It will be 30 cents as formerly.

The Manual for Leader's help will be prepared by Miss Applegarth. Those who used her "Maid in America" this last year will be glad to know she is to prepare the Manual for the new book.

The supply of Statistical Reports is exhausted and the 1916 edition will not be re-issued. Announcement will be made when the 1917 edition is ready for distribution.

The supply of Junior "Wall Rolls" is also exhausted. The Editorial Committee has decided not to reprint for the present owing to the prohibitive cost of material.

Those desiring to subscribe for the "Missionary Review of the World" may send their subscriptions through our Literature Department if they so desire. The subscription price is $2.50 per year.

The Literature Department, as in former years, will have a large supply of its literature at the Convention and invites every delegate to inspect it carefully. Come prepared to avail yourself of this opportunity to take home to your society and Presbyterial some of the good things which we have to offer.

Those delegates who have not yet secured their W. G. M. S. pins will be able to secure them at the Literature booth.

# TEMPERANCE DEPARTMENT.

**Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.**

We are in receipt of a very interesting letter from Miss Ella Barnes, Delta Presbyterial Temperance Secretary and Chairman of our Egyptian Association Temperance Committee.

She says in part: "Your letter and pledge cards came last week and I went to work as you requested. We had already, however, prepared a new temperance dialogue and had a big temperance meeting on Friday evening, March 9th.

"When your cards came in the morning I decided to make a pledge signing day of it and presented the cards in English and Arabic to the girls (Girls' Boarding School, Esbebkiak, Cairo). Some had signed before in other schools, but they say this is the first time they have ever had such a temperance day in this school. Eighty-four signed the pledge. Miss Thompson gave me some cards signed in her school and with fourteen missionary ladies signing, I am sending your 107 signed duplicates. A Moslem who was at our meeting said he has now resolved to be a total abstainer. As a Moslem he already abstained from wine, as that drink is mentioned and forbidden in the Koran; but many Moslems consider themselves free to drink whiskey, etc., since these are not forbidden by name."

Many of our schools now have an annual temperance day.

Quite a number of Christian Endeavor Societies contribute fifty cents each towards a fund for printing temperance literature and we hope soon to print a tract on "tobacco."

Miss A. Y. Thompson has also forwarded nearly 100 signed duplicates from another school.

Mr. H. T. Jackson, Warm Springs, Ore., in sending his report encloses the following "testimony" and writes concerning it: "This man was president of the temperance society and gave this testimony a few months ago."

Corbet Hote's testimony: "I could never have been brought to this house by anybody. I am glad the love of God followed me until I am here in this seat. Nothing but God's love brought me and that it will bring you, too, is my wish and prayer. My seat was near the door once. In my pocket was twenty-five dollars, a deck of cards and a bottle of whiskey. When I heard God's words they hurt my feelings. I got up and left the church. My home was, as swept out with a broom, now clean for my punishment. (He meant that God took all his children as a punishment and the custom is when one dies the friends take as presents everything in the house. This is not always literally true). O, for shame! God's eyes were upon me for good. He had my house swept out. Until this was done I did not see my condition. I worked against the good being done, I did all I could, but now I am working harder to carry on this work for my good. I have such a load of sin it looks as though I never could be forgiven, but my prayer and aim is to stand strong for my Master. Do not let the words of God hurt you and leave this church. You will be glad to come back to it some day and you will be glad to hear the words of God."

How very encouraging this testimony is! Truly God is no respecter of persons but has His called ones from every tongue and tribe and nation.

Kindly return all unused cards in good condition and get ready now for another big year's work.

# MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 216 Watsonia Blvd., N. S., Pittsburgh, Pa.

March 20th, 1917. The Women's Board met in regular session and was called to order by the First Vice President, Mrs. Porter. Minutes read and adopted.

A letter was read from Mrs. R. Maurice Trimble presenting her resignation as a member of the Women's Board. Mrs. Campbell moved the resignation be accepted expressing the deep regret of the Board for having to do so. By motion of Mrs. Campbell, Miss Ida B. Little was elected Secretary of Finance.

Mrs. Sands moved that Mrs. Wilson act as chairman of the Isaiah 41:6 Fund and that Miss Little's names be added to the committee.

Treasurer reported bill of $14.50 due Miss Nichol for assistance during last five days; a letter from Miss Esther Young expressing her thanks for aid rendered her by the Board; also one from Dr. Weidler thanking the doner of a $500 check which had been sent to build the light plant for the dormitory.

Mrs. Hill also gave a full report of all receipts and expenses concerning our work for the month of February.

Mrs. Sands moved report of treasurer be adopted.

Parsonage Secretary reports Olathe, Kans., as having paid loan in full and moves this satisfaction mortgage be signed by proper officers; letters were also received from Burlington, Iowa; Emporia, Kansas; and Kenton, Ore., regarding loans.

Indian Secretary presented bill for 50 Junior Quarterlies and bill was ordered paid. Full reports were received from Rev. W. A. Mathews, of the Simnasho, Ore., mission, and Rev. R. G. Smith, of the Tama, Iowa, mission.

Mrs. Crawford also reports that after looking over reports found that twenty-four societies do not contribute to the Indian Missions.

A letter was read from Mrs. Elliott, our Convention President, giving the name of Mrs. T. W. Gordon as the one to whom all exhibits for the W. G. M. S. at Sterling, Kans., be sent.

Freedmen's Secretary, pro-tem, who with our Treasurer, has just returned from visiting all our Freedmen Stations, reports a royal reception at all stations and time alone prevents her entering into any detailed account of their entertainment. Found Henderson Hospital sadly in need of repairs; said both Mrs. Hill and herself were very proud of our Yourd Hall at Prairie and that Mrs. Elliott took a special pride in it. Dr. Heinz, State Ethnologist, claims the bol weavil is a blessing in disguise as it is changing farming methods and where before only cotton was raised now crops of all kinds are being raised.

Henderson Hall, the Miller's Ferry dormitory, was found to be in a very dilapidated condition and they were sleeping three and four in a bed. Estimated cost of a new building was about $4700.

Mrs. Sands moved we favor building dormitory at Miller's Ferry very much if sufficient funds can be raised to do so.

Mrs. Wilson moved Prairie be allowed a laundry and store.

Mrs. Wilson moved Mrs. J. A. Cotton represent the Freedmen's work at the Sterling Convention.

Foreign Secretary presented picture of Miss Ruth C. Beatty who has applied to go as a foreign missionary.

Mrs. Campbell moved that Ruth C. Beatty be elected to go to India provided further communication with Dr. McLaughry be satisfactory.

By motion a bill of $46.50 incurred by the illness of Miss McCabon was ordered paid.

Letter received from Miss Roxie Martin, stating her health was much improved since the Convocation.

Letter from Mrs. Smiley containing $100 to furnish room in Tanta Hospital in memory of their daughter, Margaret Pauline.

Letter from Y. W. M. S., 4th Church,

N. S., Pittsburgh, containing $5.00 to be used in foreign work.

Letter of gratitude from Mrs. Anna R. Telford, of Amsworth, Iowa.

Short letter from Miss Carrie Buchanan, stating she had to return to the sanatarium at Battle Creek and saying she would write full particulars later.

Letter from Mrs. Ballentyne asking in regard to societies giving money for village schools in India. As this work belongs to the Foreign Board, Secretary replied it would be far better for W. M. S. to give their money that it might be used to maintain the work already pledged by the W. G. M. S.

Rooms Committee reports the application of Miss Sadie Thomas and that committee had received said application and that Miss Thomas would begin work March 1, 1917.

Mrs. Milliken moved report of committee be adopted.

Home Secretary received full reports from five mission stations. Miss Irma Allen closed her work at Palmdale, Cal., last February, and having received an application from San Francisco Presbytery for the appointment of Miss Allen for new work at Fresno, Cal., Mrs. Cook moved that Miss Allen be appointed to go to Fresno.

Mrs. Alter reported ten meetings held since last report and she will visit Texas and Oklahoma Presbyteries enroute to the Convention at Sterling.

Mrs. Cook presented bills for Frenchburg which included a payment on dormitory, $3,485.27.

By motion of Mrs. Cook bills were ordered paid.

Dr. Weidler received $500 tuition for county students.

By motion of Miss Milligan, Mrs. Wilson and Mrs. Crawford were appointed with Mrs. Cook to buy furniture for the dormitory.

Junior Secretary reports one new society: Mercer Presbyterial, 2nd Church, Mercer, Mrs. J. M. Blackwood, Superintendent.

Young Women's Secretary reports four new societies: Allegheny Presbyterial, Mars Y. W. M. S., 7 members, President, Miss Wilda Irvine; Ohio Presbyterial, Fair Haven Y. W. M. S., 17 members, President, Mrs. Mary Laird; Richmond, Ind., Y. W. M. S., 20 members, President, Miss Fannie Crubaugh; College Corner, Ohio, Y. W. M. S., 18 members, President, Miss Mary Douglass.

Mrs. Campbell presented the matter of Annuities to the Board after which Miss Milligan moved we adjourn.

April 3, 1917. We were glad to have Miss Kate Hill back with us in our Tuesday morning hour for prayer. At eleven o'clock the Board was called to order by Mrs. Porter, our First Vice President.

Minutes of last meeting read and adopted.

Treasurer reports: Receipts for March, $14137.72; disbursements, $16095.25. A check for $100 was received from Mr. and Mrs. J. A. Mitchel to furnish a room in Tanta Hospital, Egypt, in memory of their son. Received check of $1000, through Dr. McClurkin, from an unknown friend; said check to be used to install water plant at Sangla Hill, India.

Mrs. Wilson moved treasurer's report be accepted and filed.

Letter from Mrs. Elliott, our Convention President, in regard to programme. Moved by Mrs. Milliken on account of raise in prices the Board allow $30 instead of the usual $25 for the printing of programmes for the Sterling Convention.

By motion of Mrs. Campbell, Miss Kate Hill was appointed to take charge of that part of programme relating to the India memorial.

Literature Secretary reports she has eleven blanks to be printed. By motion of Miss Milligan we accept bid of Mr. Park for printing these leaflets.

Indian Secretary reports letters from Rev. Jackson, of Warm Springs, saying he will be glad to represent the Indian work at Sterling and thanking the Board for invitation to do so.

Temperance Secretary reports bill of $7.44 for pledge cards and stamps. By motion of Mrs. Wilson bill was ordered paid.

Young Women's Secretary reports three new societies: Philadelphia Presbyterial, 3rd Philadelphia, Fitzerald Y. W. M. S., 17 members, Miss May Ross, President; Philadelphia Presbyterial, North Y. W. M. S., 15 members, Miss Alma Ramsay, President; Hudson Presbyterial, 187 Street, "The Kate Hill Circle," 11 members, President, Mrs. E. F. Hammel.

Miss Little suggested the United Presbyterian girls' camp at the New Northfield, Chambersburg, Pa., of which she is leader be called Camp Gordon in honor of "Aunty Gordon" our first single lady foreign missionary; this suggestion was heartily endorsed by all the members of the Board.

Dr. Weidler made a short call on the Board and after thanking them for all that had been done for Frenchburg, said the W. G. M. S. would certainly have a dormitory, light and water system of which, when completed, they might well be proud.

Junior Secretary reports one new society: Rock Island Presbyterial, Oak Grove Church, 38 members, Mrs. M. Z. Neill, President.

Freedmen's Secretary reported receiving the annual farm report from I. L. Dumas also from Rev. J. N. Cotton the report of Canton Bend.

Letter from Mrs. Cotton signifying her willingness to attend the W. G. M. S. in the interest of our Freedmen's work. Letters were received from all other of the Freedmen's stations.

By motion of Mrs. Hill, Freedmen's Secretary was authorized to get new blanks needed for her work.

Home Secretary reports thirty rooms have been taken in the Elizabeth D. Brown Dormitory.

Foreign Secretary presented the picture of Miss Sara Moore, sister of Miss Henrietta Moore, of our India Mission, who has applied to go out as a foreign missionary.

Mrs. Campbell moved if medical blanks are satisfactory when received that we elect Miss Sara Moore to go to India.

Adjourned to meet in a called meeting April 10, 1917.

Mrs. Campbell reports letter from the Pittsburgh Chapter of the American Red Cross asking that the W. G. M. S. of the United Presbyterian Church of North America become members of this Chapter.

Mrs. Milliken moved that as a cooperation we take out a membership in the Pittsburgh Chapter of the American Red Cross. Motion carried.

MRS. J. H. MAXWELL,
Recording Secretary.

### PARSONAGE RE-PAYMENTS FOR JANUARY, 1917.

| | |
|---|---|
| Rock Island, Ill. | $ 70.00 |
| San Antonio, Texas | 83.33 |
| East Mansfield, Ohio | 50.08 |
| Brookings, S. D. | 41.62 |
| Munroe Memorial, Akron, Ohio | 49.95 |
| Fairhill, Philadelphia, Pa. | 97.25 |
| Prosser, Wash. | 44.40 |
| Riverside, Cal. | 55.50 |
| Hutchinson, Kans. | 47.18 |
| Gary, Ind. | 100.00 |
| Woodlawn, Pa. | 80.04 |
| Manhattan, Kans. | 52.73 |
| Harvard Heights, Los Angeles, Cal. | 69.38 |
| Third, Portland, Ore. | 52.97 |
| Albia, Iowa | 69.38 |
| S. Omaha, Nebr. | 55.50 |
| Boulevard, Philadelphia, Pa. | 82.40 |
| Boise, Idaho | 55.50 |
| Forest Avenue, Bellevue, Pa. | 83.25 |
| Conway, Pa. | 83.25 |
| Long Beach; Cal. | 69.38 |
| First, Cincinnati, Ohio | 30.00 |
| Corsicana, Texas | 47.18 |
| Woodruff Ave., Indianapolis, Ind. | 18.50 |
| Montrose Ave., Chicago, Ill. | 20.00 |
| Arkansas City, Kans. | 83.34 |
| Canton, Ohio | 69.38 |
| Third, Spokane, Wash. | 63.85 |
| | $1725.34 |

MRS. J. D. SANDS,
Parsonage Secretary.

# Treasurer's Report for the Months of January and February, 1917.

**It is desired that all money should be in the form of even dollars except on Parsonage Loans.**

| PRESBYTERIALS | Foreign Missions | Foreign Salaries | Home Missions | Indian Missions | Freedmen's Missions | Junior Special | Church Exten. and Parsonage | Ministerial Relief | Young Women's Special | Contingent Fund | Women's Asso. Work | | | Temperance | Isaiah 41:6 Fund | Miscellaneous | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | Orphans' Home | Home for Aged People | Columbia Hospital | | | | |
| Albany | | | | | | | | | 15.00 | | | | | | | | 15.00 |
| Allegheny | 99.00 | 50.00 | 36.00 | 22.00 | 2.00 | | | 10.00 | | | | | | | 3.00 | 3.00 | 225.00 |
| Arkansas Valley | 5.00 | 57.00 | 4.00 | 5.00 | 2.00 | | 5.00 | 2.00 | | | | | | | | | 80.00 |
| Beaver Valley | | 70.00 | 5.00 | 2.00 | 5.00 | | 3.00 | 2.00 | | | | | | 5.00 | | | 92.00 |
| Boston | | 138.00 | | | | | | | | | | | | | | | 138.00 |
| Brookville | | 10.00 | | | | | | | | | | | | | | | 10.00 |
| Caledonia | 10.00 | 52.00 | 10.00 | 16.00 | 18.00 | | 6.00 | 6.00 | | | | 1.00 | 1.00 | 2.00 | | | 122.00 |
| Cedar Rapids | 2.00 | 171.00 | 21.00 | 31.00 | | | 11.00 | | | | | | | | | | 236.00 |
| Chartiers | 53.75 | 666.00 | 43.00 | 15.00 | 20.00 | 10.00 | 7.00 | 5.00 | 74.00 | | | | | | 8.00 | 1.00 | 902.75 |
| Colorado | 9.00 | 100.00 | 10.00 | 10.00 | 5.00 | | | | | | | | | | 3.00 | | 137.00 |
| Delaware | | 67.00 | 1.00 | 2.00 | 2.00 | | | | 10.00 | | | | | 1.00 | 1.00 | | 84.00 |
| Detroit | 20.00 | | 2.00 | 5.00 | 37.00 | | | | | | | | | | 2.00 | | 66.00 |
| Frankfort | 10.00 | | 15.00 | | | | | | | | | | | | | | 25.00 |
| Garnett | | 36.00 | | | | | | | | | | | | | | | 36.00 |
| Hudson | 25.00 | | | 10.00 | | | | | | | | | | | | | 35.00 |
| Idaho | 5.00 | | 7.00 | | 2.00 | 1.00 | 2.00 | | | | | | | | 2.00 | | 19.00 |
| Indiana Northern | | 16.50 | | | | | | | | | | | | | 3.90 | | 20.40 |
| Kansas City | 5.00 | 29.00 | 5.00 | | | 5.00 | | 3.00 | | | | | | | 2.50 | | 49.50 |
| Lake | 70.00 | 128.00 | 45.00 | 12.00 | 62.00 | | 28.00 | 19.00 | | | | | | 2.00 | 1.00 | | 367.00 |
| Los Angeles | 71.00 | | 58.00 | 20.00 | 15.00 | | 8.00 | | 30.00 | | | | | | | | 202.00 |
| Mansfield | 5.00 | 19.00 | 5.00 | | 5.00 | | | | | | | | | | | | 34.00 |
| Monmouth | 3.00 | 25.00 | 118.00 | 5.00 | 8.00 | | 3.00 | 3.00 | 20.00 | | | | | 3.00 | 1.00 | | 189.00 |
| Monongahela | 387.00 | 964.00 | 425.35 | 40.00 | 145.00 | | 60.00 | 14.00 | 20.00 | | | | | 50.00 | 102.00 | | 2207.35 |
| Muskingum | 51.00 | 128.00 | 10.00 | 5.00 | 10.00 | | | | | | | | | 5.00 | 5.00 | | 214.00 |
| New Jersey | | 17.50 | 20.00 | | 5.00 | 2.50 | | | | | | | | | | | 45.00 |
| Ohio First | 30.00 | 150.00 | 32.00 | 7.00 | 21.00 | 6.00 | 18.00 | 17.00 | | | | | | 1.00 | | | 282.00 |
| Omaha | 10.00 | | | 4.00 | 6.00 | | | | | | | | | | | | 20.00 |
| Oregon | 13.00 | 123.00 | 15.00 | 10.50 | 11.00 | | 3.00 | 8.00 | | | | | | | 6.50 | | 190.00 |
| Puget Sound | 28.00 | 5.00 | 14.00 | 5.00 | 3.00 | 1.00 | 1.00 | 2.00 | 5.00 | | | | | 2.00 | 1.00 | | 67.00 |
| San Francisco | 5.00 | 30.00 | | | 3.00 | | | | | | | | | | | | 38.00 |
| Sidney | 45.00 | | | | | | | | | | | | | | | | 45.00 |
| Steubenville | 136.00 | 95.00 | 89.00 | 10.00 | 10.00 | | 25.00 | 25.00 | 58.00 | | 10.00 | | 5.00 | 1.00 | 10.00 | | 474.00 |
| Texas | | 13.00 | | | | | | | | | | | | | 1.00 | | 14.00 |
| Westmoreland | 67.00 | 131.00 | 46.00 | | | | 10.00 | 17.00 | | | | | | | | | 271.00 |
| The Barnes Family | | 50.00 | | | | | | | | | | | | | | | 50.00 |
| Miss Helen T. Brown | | 55.00 | | | | | | | | | | | | | | | 55.00 |
| Conemaugh Y. P. C. U. | | 50.00 | | | | | | | | | | | | | | | 50.00 |
| Miss J. K. Denham | | 275.00 | | | | | | | | | | | | | | | 275.00 |
| North Bend Cong. | | 138.00 | | | | | | | | | | | | | | | 138.00 |
| Mr. G. M. Paden | | 50.00 | | | | | | | | | | | | | | | 50.00 |
| Traer Cong. | | 275.00 | | | | | | | | | | | | | | | 275.00 |
| M'ss A. Wilson | | 335.60 | | | | | | | | | | | | | | | 335.60 |
| Interest | 570.00 | | 187.50 | | 15.00 | | | | | 546.03 | | | | | | 804.28 | 2122.81 |
| Mrs. J. R. Reed | | | | | | | | | | | | | | | | 1.00 | 1.00 |

| | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Mrs. H. C. Campbell | 5.00 | | | | | | | | | | | | | | | | 5.00 |
| Women's B. C., Bellevue | 15.00 | | | | | | | | | | | | | | | | 15.00 |
| W. H. Campbell & Family | 10.00 | | | | | | | | | | | | | | | | 10.00 |
| Miss M. A. Bell | | 224.00 | | | | | | | | | | | | | | | 224.00 |
| Mr. & Mrs. W. White | 20.00 | | | | | | | | | | | | | | | | 20.00 |
| Try Circle Class | 3.00 | | | | | | | | | | | | | | | | 3.00 |
| S. S. C., McConnellsburg | 15.50 | | | | | | | | | | | | | | | | 15.50 |
| S. S. Class, 1st Denver | 10.00 | | | | | | | | | | | | | | | | 10.00 |
| Refunds | 109.55 | | | | | | | | | | | | | | | | 109.55 |
| W. M. S., 1st Erie | | | 50.00 | | | | | | | | | | | | | | 50.00 |
| Miss S. E. Marshall | | | 2.00 | | | | | | | | | | | | | | 2.00 |
| Mrs. A. W. Weidler | | | 50.00 | | | | | | | | | | | | | | 50.00 |
| The Gleaners, Cadiz | 20.00 | | | | | | | | | | | | | | | | 20.00 |
| Mrs. T. T. Lowman | | | | | 10.00 | | | | | | | | | | | | 10.00 |
| Miss Frances Young | | | 50.00 | | | | | | | | | | | | | | 50.00 |
| Warm Spring | 3.00 | | | 3.00 | 3.00 | | | | | | | | | | | | 9.00 |
| Rev. H. T. Jackson & Fam. | 15.00 | | | | | | | | | | | | | | | | 15.00 |
| Cedarwood S. S. | | | 1.25 | | | | | | | | | | | | | | 1.25 |
| Willamette Cong. | | | 6.00 | | | | | | | | | | | | | | 6.00 |
| Magazine Com. | 800.00 | | | | | | | | | | | | | | | | 800.00 |
| S. S., 1st Butler | 10.00 | | | | | | | | | | | | | | | | 10.00 |
| J. M. S., Salinas | | | | | 2.50 | 2.50 | | | | | | | | | | | 5.00 |
| S. S., 4th, N. S., P'gh | 10.00 | | | | | | | | | | | | | | | | 10.00 |
| Bible School, Fowler, Cal. | | | 50.00 | | | | | | | | | | | | | | 50.00 |
| Sale of Calendars | | | | | | | | | | | | | | 3.62 | | | 3.62 |
| Unity Church | | | | | | | | | | | 11.50 | | | | | | 11.50 |
| Bible C., Shannon City | 15.00 | | | | | | | | | | | | | | | | 15.00 |
| Jr. Ass'n All'y Presbytery | | | 21.00 | | | | | | | | | | | | | | 21.00 |
| Class 16, N. S., P'gh | | | 25.00 | | | | | | | | | | | | | | 25.00 |
| Refund | | | 50.00 | | | | | | | | | | | | | | 50.00 |
| W. M. S., Springdale | | | | | | | | | | | | | | 1.00 | | | 1.00 |
| W. M. S., Buffalo Cong. | 10.00 | | | | | | | | | | | | | | | | 10.00 |
| Mrs. Hinkson | | | 50.00 | | | | | | | | | | | | | | 50.00 |
| Mrs. Etta Way | | | 50.00 | | | | | | | | | | | | | | 50.00 |
| S. S., Indiana, Pa. | | | 5.00 | | | | | | | | | | | | | | 5.00 |
| Mrs. B. A. Maxwell & Dau. | 10.00 | | | | | | | | | | | | | | | | 10.00 |
| Re-payments | | | | | | | 1725.34 | | | | | | | | | | 1725.34 |
| Interest | | | | | | | | | | 12.16 | | | | | | | 12.16 |
| India P. E. Fund | | | | | | | | | | | | | | | | 2124.97 | 2124.97 |
| **TOTALS** | $2815.80 | $ 4743.60 | $1684.10 | $239.50 | $ 427.50 | $ 28.00 | $1915.34 | $133.00 | $ 232.00 | $558.19 | $ 21.50 | $ 1.00 | $ 6.00 | $ 76.62 | $152.90 | $2934.25 | $15919.30 |

**JUNIOR MAGAZINE RESERVE FUND:** $5.00.

**INTEREST:** G. B. S., Tanta Fund, $486.78; Magazine Inv., $30.00; Mary Herron Rest Home, $60.00; Annuities, $227.50; Total, $804.28.

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

# STUDY FOR THE MONTH.

## JUNE.

### THE EGYPTIAN SUDAN.

*"Where there is no vision the people perish."*

Bible Reading—Isaiah 18.
Roll Call—Facts About the Sudan.
Topics for Study—

1. "The Land of the Rustling Wings."
2. A View of the Sudan.
3. Pagans that are still Pagan.
4. Following Some of Our Converts.
5. Looking Ahead.

NOTE:—Because we failed to have the program for 1916 study at hand for the Egypt and Sudan Special, (November, 1916) we consider it wise and agreeable to use the same topics in this program. They are comprehensive, and doubtless will give wide information in their preparation. Readers will notice that the Sudan Study is separate from that of Egypt (1917), thus giving to both fields undivided interest and time in their considerations.—Ed. Women's Missionary Magazine.

EGYPT IS THE CENTER OF THE MOSLEM WORLD, THE CITADEL OF ITS POWER, THE STRONGHOLD OF ITS CRESCENT.

ONE OF THE DUTIES OF TODAY IS TO QUALIFY FOR THE DUTIES OF TOMORROW. THE GAINING OF MISSIONARY INFORMATION IS A CHRISTIAN DUTY.

ONE OF THE MOST EFFICIENT MEANS FOR STIMULATING MISSIONARY ZEAL IS THE PERIODICAL WHICH SHALL PRESENT THE NEEDS OF THE WORK AND KEEP ITS READERS IN TOUCH WITH THE WORK.

# HOME MISSIONARIES.

## SUPPORTED BY W. G. M. S.

### AMERICAN INDIANS.

| | |
|---|---|
| Warm Springs, Oregon | Rev. H. T. Jackson |
| Simnasho, Oregon | Rev. W. A. Matthews |
| Tama, Iowa | Rev. R. G. Smith |

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev, R. G. Smith, Tama, Iowa.

### CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Josephine D'Anna, (Italian), Wilmerding, Pa.
Miss Elizabeth Reynolds, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Edith Warnock, San Antonio, Texas.
Miss Aulora McIntyre, Gary, Ind.
Miss Irma G. Allen, Palmdale, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

### MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

# FREEDMEN'S MISSIONS.

## DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.

Riceville, Tenn.—Prof. P. S. Jones.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.

*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Wilson.

Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."

Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.

Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

## OLD GLORY.

Prest to the front, that banner,
  Kiss it, O wind of glee!
High on the lofty ramparts
  Raise it and let it be.
King of the flags, that banner.
  Raise it and let it glow
Bright on the peaks of glory.
  Gay where the legions go,
Blood of the heroes, answer;
  Life of the martyrs, cry;
Hurrah for the freest banner,
  Men ever lift to the sky!
The holy American banner,
  The flag of the golden dream,
That sits at the head of nations,
  That lights them all with its gleam.

—Folger McKinsey in the Baltimore Sun.

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WOODROW WILSON
PRESIDENT OF THE UNITED STATES OF AMERICA